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A WESTERN AWAKENING to . . . . . ISLAM. . . .

By . . . . . .
LORD HEADLEY.

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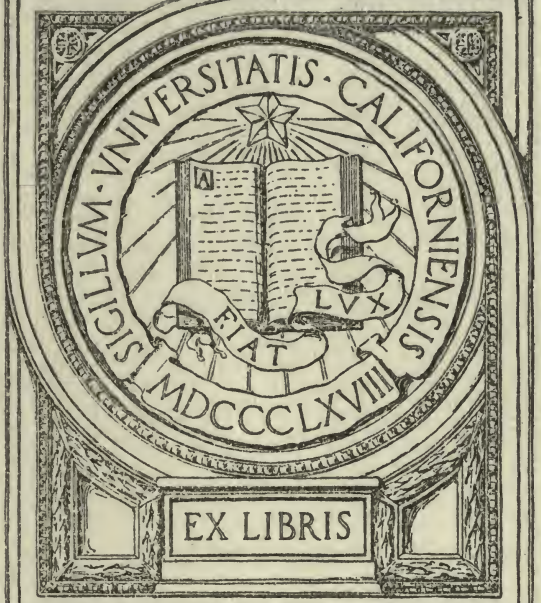
IN MEMORIAM

Dr. Leo Newmark



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A Western Awakening to Islam.

BY

LORD HEADLEY.

died June 22, 1935, aged 85

GREAT ALLAH, Lord, our God, our King,
Who knowest what for us is best,
We praise Thy Name, and loudly sing
The fusion of the East and West.

"*For Christ was an Eastern Man.*"

London :
J. S. PHILLIPS, 99 SHOE LANE, E.C.

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In memoriam,

Mr Leo Newmark

CONTENTS.

		PAGE
The Brothers in Islam	... ...	5
Prefatory Note	... ...	7
Introduction	... ...	11
CHAPTER		
I.	The Peace of Islam	15
II.	Woman's Position in Islam...	33
III.	The Most Beautiful Gift of God	48
IV.	Wilful Misrepresentations	59
V.	Self-Control	73
VI.	Fear	82
VII.	Law and Order	88
VIII.	The Making of Converts	114
IX.	The Muslims' Lord's Prayer	121
X.	Praise and Thanksgiving	132
XI.	The Continuation of God's Blessings ...	139

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THE BROTHERS IN ISLAM.

It had been said we could not meet,
Or join in prayers for further grace—
Together reach Thy mercy seat—
Or mingle praise in the same place.
O Heavenly Father, Thou hast shown
To us, Thy loving faithful sons,
How brotherhood has quickly grown
Insep'rable while time still runs.
In all the ages of the past,
In all the future years to come,
Thy Name alone can bind us fast,
Whilst we can say, "Thy Will be done."
Great Allah, Lord, our God, our King,
Who knowest what for us is best,
We praise Thy Name and loudly sing
The fusion of the East and West.

El Farooq,
January 5, 1914.

PREFATORY NOTE.

MANY years ago Mr. Arthur James Balfour, in one of his famous speeches, made use of the aphorism, "There is but one counsellor worse than panic, and that counsellor is despair." It struck me very much at the time and, in reference to the matter contained in the following pages and the animadversions which are sure to follow my openly expressed convictions with regard to the Muslim religion, I would say there is but one companion worse than disbelief, and that companion is *fear*. The fear of consequences holds many a man to the open profession of beliefs he has no real confidence in. We all like to secure what is best, the best food, best dwelling, best surroundings, and the best friends; but how many of us take any thought about the best religion? Most of us are quite content with that which has been handed down to us, and from a purely selfish point of view, perhaps we are right, as it saves so much "bother," and we keep steadily on in the path so well worn by our ancestors, refusing to even look at or enquire into any other beliefs.

By a strange coincidence the very morning on which I wrote the above I read an account of Lord Haldane's capital address to the Edinburgh students, November 14th, 1913. Speaking of reverses, great and small, he is reported to have said that there was

only one way of providing against the depressions which they brought in their train, and that was by acquiring the large outlook. The undergraduate might find himself "ploughed" in an examination, or in debt or in love, or he might suffer from the depression which was deepest when it arose from no external cause. "If he would escape from the consequent sense of despair he must visualise his feelings and set them in relief by seeking and searching out their grounds. They must aim at the largest and widest view of life, and devote their highest energies to attaining it. To some it would come in the form of Christianity; to others in that of some other high religion, it might be, originating in the East. To others it would come in the shape of philosophy. To yet others art would bring the embodiment of the truth that the ideal and the real, the infinite and the finite did not really exist apart, but were different aspects of a single reality." Speaking of the religious outlook, Lord Haldane said we "now sought God not without but within. The hindrances to spiritual life to-day were moral rather than intellectual. They arose from a lessened readiness to accept authority of any kind."

Now, I humbly submit that it is impossible for any man to attain to a large and wide view of life—life in its greater sense—if he is closely bound round by the thongs of dogmatic teaching and is dependent for his very salvation on baptisms and other sacerdotal ministrations.

Having been brought up as a Protestant, and having lived for a great many years in a Roman Catholic

country, I have had excellent opportunities of observing two forms of Christianity, as followed by two of the most important sects in the Christian Church. I have also lived in the East, and am obliged to confess that there is far less bitterness and far more charity to be found amongst the Muslims than amongst the Christians in the British Isles. The Muslims, for example, are far more tolerant and well disposed towards every branch of the Christian Church than the branches of that Church are towards one another. Sad, but true.

I venture to say that if a committee of really able Englishmen—say, of the type of the late Lord Salisbury, the late Lord Beaconsfield, Mr. Balfour, Lord Haldane, Sir Rufus Isaacs, etc., etc.—were appointed to consider the merits of the world's religions, they would be unanimous in selecting Islam, which appeals to the reason as well as to that natural longing of the heart and soul to be in touch with the Creator.

We must not lose sight of the fact that our loyal fellow subjects, the Muslims, outnumber all the other religious bodies in the Empire : His Majesty the Emperor of India has no more faithful supporters than the followers of Islam.

The thought now occurs to me that very possibly Lord Haldane, in the speech above alluded to, may have had the Muslim religion in his mind when he spoke of " some other high religion." But I may be mistaken.

I make no apology for compiling the few chapters which appear between the covers of this book, nor

am I in the least afraid of the accusations of apostasy I shall have to face. I do not believe, and never have believed, it *essential to my salvation* to believe in the Divinity of Christ, the doctrine of the Trinity, or the Sacraments supposed by the "Church" to be "generally necessary to salvation." I do believe in the Divine messages God has sent to us by His chosen ones.

INTRODUCTION.

By way of introducing the following pages to my readers, I feel I cannot do better than re-print *in extenso* a short article, from my pen, which appeared in one of the London weeklies in November, 1913 :—

In several newspapers notices have appeared commenting on my religious belief, and it is highly gratifying to me to find that so far all criticism has been of a most kindly nature. It is not to be expected that any decided step can be taken out of the beaten track of every-day custom without attracting attention.

I am very glad that such is the case. I am fond of my profession, and certain forms of athletics and sport have ever been my hobbies, but there has never been any desire for notoriety or publicity on my part; but in this case, if my action is the means of making people tolerant and broad-minded, I am quite prepared to put up with every kind of ridicule and abuse.

The other day a letter reached me from a devout Christian, informing me that the Mohamedan religion was one of sensuality, and that the Prophet had a great many wives! What an idea of Islam! But it is the idea in the mind of ninety-nine out of one hundred Britishers, who will not take the trouble to inquire into the plain facts as to the religious beliefs of over 100 million of their fellow subjects. The Holy Prophet of Arabia was particularly self-restrained and chaste. He was true to his one wife

Khadijah, who was fifteen years older than himself. She was the first to believe in the Divine messages. After her death he married Ayesha. He also married a great many of the widows of those of his adherents who had fallen in battle, not because he had the slightest desire for them, but in order to provide them with a home and give them a position they could not otherwise enjoy. This was quite in keeping with his unselfish and noble life. He gave away so much of his worldly belongings that he hardly ever had quite enough to live on.

We Britishers are wont to pride ourselves on our love for fair play and justice, yet what can be more unfair than condemning, as so many of us do, the Mahomedan faith without first attempting to find out even so much as an outline of its tenets or the meaning of the word Islam?

It is possible that some of my friends may imagine that I have been influenced by Mahomedans; but this is not the case, for my present convictions are solely the outcome of many years of thought. My actual conversations with educated Muslims on the subject of religion only commenced a few weeks ago, and need I say that I am overjoyed to find that all my theories and conclusions are entirely in accord with Islam? Even my friend Khwaja Kamal-ul-Din has never tried to influence me in the slightest degree. He has been a veritable living concordance, and has patiently explained and translated portions of the Koran which did not appear quite clear to me, and in this respect he showed the true spirit of the Muslim missionary, which is never to force or even persuade. Conversion, according to the Koran, should come out of free choice and spontaneous judgment, and never be attained by means of compulsion. Jesus meant the same thing when He said to His disciples: "And whosoever shall not receive you

nor hear you, when ye depart thence. . . ." (St. Mark vi., 2).

I have known very many instances of zealous Protestants who have thought it their duty to visit Roman Catholic homes in order to make "converts" of the inmates. Such irritating and unneighbourly conduct is, of course, very obnoxious, and has invariably led to much ill-feeling—stirring up strife and tending to bring religion into contempt. I am sorry to think that Christian missionaries have also tried these methods with their Muslim brethren, though why they should try to convert those who are already better Christians than they are themselves I am at a loss to conceive. I say "better Christians" advisedly, because the charity, tolerance and broad-mindedness in the Muslim faith come nearer to what Christ himself taught than do the somewhat narrow tenets of the various Christian Churches.

To take one example—the Athanasian Creed, which treats of the Trinity in a very confusing manner. In this Creed, which is very important and deals conclusively with one of the fundamental tenets of the "Churches," it is laid down most clearly that it represents the Catholic faith, and that if we do not believe it we shall perish everlastingly. Then we are told that we *must thus think of the Trinity* if we want to be saved—in other words, that a God we in one breath hail as merciful and almighty in the next breath we accuse of injustice and cruelty which we would not attribute to the most bloodthirsty human tyrant. As if God, Who is before all and above all, would be in any way influenced by what a poor mortal "thinks of the Trinity."

Here is another instance of want of charity. I received a letter—it was apropos of my leaning towards Islam—in which the writer told me that if I did not believe in the Divinity of Christ I *could not*

be saved. The question of the Divinity of Christ never seemed to me nearly so important as that other question,—Did He give God's messages to mankind? Now, if I had any doubt about this latter point it would worry me a great deal, but, thank God, I have no doubt, and I hope that my faith in Christ and His inspired teachings is as firm as that of any other Muslim or Christian. As I have often said before, Islam and Christianity *as taught by Christ Himself*, are sister religions, only held apart by dogmas and technicalities which might very well be dispensed with.

In the present day men are prone to become atheists when asked to subscribe to dogmatic and intolerant beliefs, and there is doubtless a craving for a religion appealing to the intelligence as well as to the sentiments. Who ever heard of a Muslim turning atheist? There may have been cases, but I very much doubt it.

There are thousands of men—and women, too, I believe—who are at heart Muslims, but convention, fear of adverse comments, and a desire to avoid any worry or change, conspire to keep them from openly admitting the fact. I have taken the step, though I am quite aware that many friends and relations now look upon me as a lost soul and past praying for. And yet I am just the same in my beliefs as I was twenty years ago; it is the outspoken utterance which has lost me their good opinion.

Having briefly given some of my reasons for adopting the teachings of Islam, and having explained that I consider myself by that very act a far better Christian than I was before, I can only hope that others will follow the example—which I honestly believe is a good one—which will bring happiness to anyone looking upon the step as one in advance rather than one in any way hostile to true Christianity.

Chapter I.

THE PEACE OF ISLAM.

If we fail to recognize that God can suspend or alter any of the Laws He has established we cannot believe in His omnipotence, and we must at once place all the miraculous happenings we have read of in the Bible under the heading of Fairy Tales. Walking on the water, raising the dead, giving sight to the blind, feeding a multitude with a few loaves and fishes, and many other equally supernatural events, firmly believed in by all good Christians, could not have taken place but for a suspension of the ordinary laws of Nature. When the children of Israel passed dry-shod on the sea bed, when Moses performed other miracles, when Christ followed with His miracles, and when Mahomet was miraculously carried to Heaven, and when other wonders were performed, the Hand of God was there in each and every case directing and guiding. If He wished, He could stay the movements of the earth and all the planets round the sun, and that without any of the disasters learned men assure us would ensue on the slightest checking of the annual or diurnal movements.

Of the universal law of gravitation it has been truly said :—

"That very law which moulds a tear and bids it trickle from its source—

"That law maintains the Earth a sphere, and guides the planets in their course."

But as God made all the solar system and established the law, so He can arrange matter and the laws governing that matter in such a way that no disastrous results follow on any new arrangements He may select.

There is a story told of a very devout old lady—a most earnest and zealous Christian—whose feelings had been very much harrowed by a clergyman's description of the sufferings of Christ and His followers—exclaiming, "Ah, well, it's a long time ago; let us hope it is not true." This is just the point. For many hundreds of years there have been no miracles, and men's minds have become used to ordinary every-day happenings, but if suddenly a Divine Message were revealed they would be so much surprised and upset that they would refuse to give any credit to the manifestations, and would probably try to make away with the medium as an uncanny and dangerous person.

In this fast moving age religion is looked upon as rather a bore, and men are either atheists or blind followers of dogmatic lines of thought which their reason rebels against, but which they outwardly profess because they think it looks well and they find it pays. One of the best men I ever knew—an excellent husband and father—assured me he was an atheist, and that he looked forward to nothing but annihilation. Yet he was perfectly happy, and nothing I could advance had the slightest effect in making him change his terrible belief. Another man I heard of took religion in quite a cheerful spirit. He was very rich, and a friend once remonstrated with him on his rather free mode of life, and asked him if he ever thought of the future state, and what would become of his soul in the next world. He replied, "Not I. Why should I worry about such things? I pay my doctor so much a year

to attend to my physical health, and the priest gets about £600 a year for looking after my spiritual wants. Why should I bother my head?" This man, too, was quite happy in his own way, and had reconciled himself to the payment of a certain annual sum, for which he was relieved of all "bother."

So much has been written, thought, and spoken for ages past on the all-absorbing and all-important subject of religion, that it may well be that there is nothing fresh to be advanced from any human quarter. That there is good in *all* religions must be admitted, as also that some forms are better than others.

If it were only possible to get a sound "non-professional" opinion in the selection of our religion it would be a grand step in the right direction. If we go to the priests or monks, or others, who make it their business to supply a particular kind of article of which they approve, we cannot get much assistance because the various tenets or dogmas are so diametrically opposed to one another.

Take the Christian Church alone—we shall have such bewilderingly different directions to Heaven from the Church of England, the Church of Rome, and the Nonconformists, that we shall gain nothing at all. What we want is the assistance of some *outside* and *unbiassed* onlooker who has had opportunities for contemplation, and who has nothing whatever to gain by an openly expressed and honest opinion.

What we really want is a religion which will recognise and support the laws of the country. In these days the law is constantly brought into ridicule: there is abroad an unhealthy and maudlin sympathy with nearly every form of wrong-doing

and crime. A just sentence has but to be pronounced and it will call forth shrieks from the sentimentalists for remission or reprieve. Let there be full justice in religion; as it is, the backbone of the country is being softened by this soppy sentimentalism, which is not by any means humane or likely to improve the character of the nation. "Mercy but murders, pardoning those that kill," applies to all this sympathy with wrong-doing, and though we may feel the deepest sorrow for the criminal whose bringing up and miserable environment have led up to the trouble, we must punish in order to deter others and prevent repetitions. It is often the most cruel action to "turn the other cheek"—cruel because it encourages the evil-doer in his course of crime, and other members of society suffer through our misplaced kindness. Unless I am much mistaken the milk-and-water justice we often see dispensed in the present day in this country is responsible for half the evils we so bitterly complain of. It would be far better to go back to the old "Lex talionis" than go on as we are now doing.

We cannot quite look upon Christ as a Law-giver. He presented to the world gentle and beautiful precepts, but the Devil, as he walks abroad to-day, will not be put down by soft answers and turnings of the other cheek: nothing short of the strongest measures should be used with all emissaries of the evil one. Moses was a law-giver, and Mahomet was a law-giver, and we now need something of the firmness and absolute justice of the Holy Prophet—stern but altogether *free from the savagery of Old Testament vengeance*. Successions of party Governments, playing for power rather than to the good of the nation, have brought us to such a pass that we cannot even look after and keep in order our

own women folk! A truly shocking state of affairs for descendants of the Vikings and citizens of the grandest Empire the world has ever seen.

The laws we have are good enough if they were only enforced. Truckling to vice only leads to further vice. We don't want any return to the methods of torture or of any form of cruelty, nor would we shed one drop of blood to enforce our views on religion or politics, but we should like to see the laws obeyed and justice meted out to all. I firmly believe that if the teachings of Mahomet through the Koran were carefully followed there would be far less difficulty in governing the country, and it would not be very strange either, since more than half His Majesty's subjects in his vast Empire are Mahomedans. The age has altogether passed when it will be sought to establish any religion by force of arms and, even if they had the power to do so, I am certain that the Muslims—who are all loyally inclined—would never attempt to establish Islam by any violent methods. *Sedition and rebellion are absolutely forbidden by the Koran.* "Let there be no violence in religion" is one of the maxims of the Muslim faith.

To secure attention and fair hearing is all the Mahomedans want; and I feel certain that, if the people of England fully grasped what Islam really means—common sense, and the natural desire we all possess to have appeals made to our reasoning side, as well as to our feelings—would help to put away the shameful misunderstandings which at present exist. Europeans very commonly look upon Mahomedanism as barbarism—when they learn all that Mahomet did to mitigate the savagery and barbarism he met with in Arabia they will alter those opinions. It is the Christian missionaries who have spared no pains to misinterpret the Muslim

faith : this is greatly to their discredit, though according to their lights they may mean well, and it has often occurred to me that if they would talk a little less about salvation and a little more about the importance of veracity, they would meet with more favour and be more respected. What a contrast is there between this wilful *suppressio veri* and the manner in which the Muslim missionary approaches his work!

The Governments of this country have often been sadly harassed by having to accede to the demands of religious bodies. The Church of England, the Roman Catholic Church, the Nonconformists, and many others, all have to be considered, for they all have power, and all want more.

There is, as far as one can see, no class in the Mahomedan religion or Church which bids for the temporal power. The grandeur of Islam is uninfluenced by any such sordid considerations. Every true follower of the Holy Prophet looks to a reward which is as far above mere mundane advantages and riches as the light of the sun is above that of the *ignis fatuus*. There are no popes, no bishops, and no ministers requiring large endowments and emoluments, for God Himself is the Head of this Church of the Spirit. History tells us of Christian Churches making heavy bids for the temporal power, and we can point to the sale of indulgences and the not always impartial distribution of fat livings to show how terribly matters which should only be connected with the highest aspirations of the soul have been mixed up with sordid considerations of purely worldly profit. It is not going too far to say that the vast majority of so-called Christians regard "religion" as a good, respectable, Sunday institution, which offers exceptional opportunities for showing off their best clothes and talking about their

neighbours. This curious religion is also going to take them to some heaven—the position in that heaven depending in many cases on the amount paid, just as certain coins admit to the boxes and stalls, and others to the pit and gallery of a theatre.

Much of the religion of the West is the outcome of the superstitions of mediæval times—a relic, indeed, of the Dark Ages, and not much in sympathy with the teachings of Moses or Christ. In those cloudy and troublesome times—say between the third and fifth centuries and later—when Europe was the vast arena over which hordes of wild and warlike races vied with each other and spread terror and desolation on all sides, the great rulers of States, like the warlike barons or lords in England, were often men more conspicuous for their prowess with sword or battle-axe, wielded in defence of their estates, their hearths and homes, than they were for any book learning and culture. In order to keep things going at home they had to employ clerks or clerics, who were able, by means of their superior learning, to maintain a sort of stewardship over the establishments, to keep records of current events, &c., &c. These clerics in time became necessary adjuncts to large establishments, and exercised great power, and had great influence. Opportunities then often occurred for increasing this influence by using the mysteries of the unknown as a fulcrum against which to place those astonishingly long levers—dread of hell and terrors of future punishment. Skilful handling of these terrors produced in the minds of the credulous a feeling not far removed from panic, which was, however, soothed and smoothed down by the assurance that, on embracing a certain form of religion and swallowing some craftily evolved dogmas, salvation might be gained. But it was somehow contrived that absolute security as regards

a safe and high place in the next world could not be obtained unless by very handsome gifts to "the Church," and these gifts took the form of large grants of land, palaces, cathedrals, and rich endowments. Here we saw the birth of sacerdotalism, and the determined bids for temporal authority have been very noticeable ever since, and right up to the present date. The advent of Mahomet, some six hundred years after Christ, exposed the unreality of all such ideas as atonements, priestly interventions, supplications to the saints, and those other cumbersome and involved methods of approaching the Almighty. However grand the Mosaic laws, however beautiful the gentle and forgiving precepts of the Holy Prophet of Nazareth, it must be admitted that the Mahomedan teaching contained the most sublime message, over-riding by its very simplicity all obstacles in the way of the believer on his path to God.

In Chapter IX. of the Koran lines occur which leave no doubt as to their meaning and applicability to all who are under sacerdotal domination and insist on taking human beings for their guides.

"They take their priests and their monks for their lords, besides God, and Christ the son of Mary,* although they are commanded to worship one God only: there is no God but He; far be that from Him which they associate with Him." . . . . "O true believers, verily many of the priests and monks *devour the substance of men in vanity, and obstruct the way of God.*" [The italic is the writer's.]

The religion of Christ is not quite the religion of St. Paul, who seems to have added to it and altered

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* Jesus said to the young man who asked what he could do to inherit eternal life: "Why callest thou me good? There is none good but one, that is God."

it very considerably, and various authorities have interpreted these later teachings and varied them from time to time. There is, in fact, not much uniformity in so-called Christianity, but we find in Islam that which should satisfy the longings of the created to be at one with and return to the Creator —the ever present and omnipotent protector of all creatures. According to Islam there is only one God we may worship and follow. He is before all, above all, and no other, however holy and pure, may be named in the same breath. Indeed, "it is surprising that human beings with brains and intelligence should have been so foolish as to allow dogmas and the tricks of sacerdotalism to obscure their view of Heaven and their Almighty Father, Who is always approachable by each one of His creatures, whether human or saintly (*i.e.*, Divinely inspired). The key to heaven is always there, and can be turned by the humblest or most miserable human being without any help from prophet, priest, or king. It is like the blessed air we breathe, free to all God's creatures, and those who try to make mankind think otherwise are probably guided by interested motives, *e.g.*, salaries and stipends, which keep professions going, or some other worldly advantages."†

My chief object is not so much to attack any particular branch of the Christian religion as to point out the beauty and simplicity of the Muslim faith, which, in the writer's humble opinion, is free from the objections so apparent in many other religions. Granting, for the sake of argument, that Islam is free from sacerdotalism with its attendant dogmas and greed for power, we must concede that the

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† "Thoughts for the Future." By A. W. (Walter Scott Publishing Co., Ltd., Felling-on-Tyne, Durham.)

government of a nation or empire would go on more smoothly if such a peaceful religion were universally adopted. It seems impossible even to imagine the government of, say, the British Empire under such conditions, though 'tis "a consummation devoutly to be wished."

It is indeed, a much to be deplored fact that "religion" has been responsible for more bitterness, cruelty, and shedding of blood than any other cause we know of. Is it possible, then, that a religion can be found which can ever bring all mankind to be unanimous in the simple worship of the One God who is above all and before all? Imagine for a moment if everyone in the British Empire became a true Mahomedan in heart and spirit—an Utopian idea, indeed! Government would be much easier, because men would be actuated by true religion and there would be no Church parties to consider, no dissenters to conciliate, and no heavy bills to pay the tolls on the path to heaven. There is some simplicity in religion as taught by Moses, Christ, and Mahomet, but the confusion which has been brought about by others who have tried to improve on God's Holy Revelations is inextricable and hopelessly bewildering to the single minded and earnest inquirer for truth.

One form of religion incited the Crusades, in which our ancestors sacrificed tens of thousands of human lives—for what? An unseemly quarrel over a sepulchre in which it is believed Christ laid for a short time. Was it worth while? Another form of religion taught us to burn alive and otherwise torture those who did not agree with us on quite minor points of religion. Was it worth while? Another very common form is that of those whose intolerance is so great that they consign all their fellow-creatures to everlasting perdition if they will not swallow certain

dogmatic ideas. Is it worth while? Is it desirable to show a want of charity which must be hateful to the God of Mercy, and which either Christ or Mahomet would condemn in no measured terms? General Gordon said: "I do not see the sect of Pharisees among the Mussulmans. Whatever they may think they never assume, as our Pharisees do, that A and B are doomed to be burned; and you never see the unamiable features which are shown by our Pharisees." Gordon had lived long amongst the Mahomedans in the East and the beauties of Islamic teachings had not escaped his notice, and there seems to be no doubt that in writing the above he truly felt that there was more real Christian charity in Islam than there was at home. In much the same spirit, he wrote: "No comfort is equal to that which he has who has God for his stay, who believes not in words but in facts, that all things are ordained to happen and must happen. He who has this belief has already died, and is free from the annoyance of this life."

In reply to the above it will probably be advanced that Eastern ideas do not blend with Western ideas, and there can be no "fusion," so to speak, and that to attempt to govern the nations of the West whilst an Eastern religion was recognised and influenced men's minds and actions would be quite incongruous and out of the questiou. Well, in reply, the writer wishes to point out that for nearly two thousand years every country in Europe has been governed under the religions of the East—*i.e.*, Jewish and Christian.

The spirit of Islam soars far above petty jealousies and the racial distractions of East and West, and if Eastern Christianity led by the great Prophet of Nazareth has gone so far towards enlightening mankind, there seems to be no valid reason why the

more extended and simpler Islamic faith expounded by the great Prophet of Arabia should not continue the good work. There is a great similarity between the characters of the leaders as anyone will find out on inquiring into Mahomet's life. Also a study of the Koran will reveal the fact that there is nothing antagonistic to previous revelations—Mahomet's instructions, as laid down in the book, completely back up the Bible teachings, extending them to suit the requirements of the time. On the principle that it is unfair to condemn a man unheard, so it is unfair to do what 99 out of every 100 Christians do—*i.e.*, condemn the Mahomedan faith without even finding out the meaning of the word Islam. The *laisser faire* principle is often applied by those who do not want to be enlightened; being enlightened means being worried, and they would rather remain in darkness than stretch out a hand to open the door letting in light. "What I've got is good enough for me, I don't want to look at anything else," they say in effect, thus refusing to make an effort to advance even in the knowledge of God and His messages to mankind.

For years past one of my chief thoughts has been how can the Muslim faith be "Westernised" so as to bring it into practical touch with the nations of Europe? Or, in other words, How can we Westerns apply ourselves so as to gain a better comprehension of what Islam really means? Then followed a second thought: How is it that we do not complain about the nationality of Christ, Who we must believe was a swarthy Asiatic? His mother, the Virgin Mary, was an Asiatic, and Moses and nearly all the inspired Prophets were Easterns. The Holy Prophet Mahomet was, like the others, an Eastern, and was given his instructions from on high: the Holy Koran contains the Word of God like the Bible and other

inspired works, and confirms the Bible and previous revelations. The Koran gives additional teachings, emphasising the importance of those teachings, and *above all* insists on the abandonment of all that savours of idolatry; the SPIRIT of the revelation being that no other name should be even mentioned along with the holy name of Allah our All-Mighty Father—the All-Seeing, the All-Merciful.

"Then Mahomet, Thy chosen son,*
Inspired by fire Divine,
Laid down the law, the greatest one,
Which must for ever shine.

That Thou alone most merciful,
Our Father dear dost reign,
And that we must all time throughout
From other gods refrain.

No other must approach to Thee,
However great and pure,
No savour of idolatry
Can Thy dear heart endure.

Thy ways are not our ways, O God,
Tho' near Thy mercy seat
Are many souls of purity
Thy loving eye to greet."

The spirit of praise is the essence of the Muslim creed—the main supplication is for Divine direction and guidance. Though my gratitude for God's favours and loving care has been profound from my

* The word son is not here used as the Christians use it when alluding to Christ. Mahomet claimed *Divine inspiration*, but never claimed *Divinity*. He was a man and, as such, a son of God—God's creation.

earliest youth, I cannot help observing that within the past few years, since the pure and convincing faith of the Muslims has become a reality in my heart and mind, I have found happiness and security never approached before. Freedom from the weird dogmas of the various branches of Christian Churches came to me like a breath of pure sea air, and on realizing the simplicity, as well as the illuminating splendour, of Islam, I was as a man emerging from a cloudy tunnel into the light of day.

"For Moses, Christ, and Mahomet
Did each Thy love proclaim,
And we must not their words forget,
Or judge them not the same :

For though their words have twisted been
By those who Thee profess,
Their revelations can be seen
In simple blessedness.

Of human birth they all proclaim,
In happy language clear,
Thy one eternal glorious name,
Which is to us so dear.

Contention should not rise between
The followers of these,
The greatest prophets ever seen
Who lived but Thee to please.

They gave in all humility
Thy messages of love,
That all mankind might clearly see,
Nor from Thy precepts rove."

The above quoted simple lines were written many years ago by one who was always at heart a follower

of Mahomet, though at the time of writing he was almost entirely ignorant of the main features of Islam.

Having definitely decided that no comfort could possibly be obtained from dogmatic teaching, the thought came to me that God certainly watches and controls every desire and every action. He has always done so, no doubt, but the teaching gleaned from the pages of the Koran have enabled me to grasp that wonderfully comforting thought in a way previously impossible. If every move in life is directed by the Almighty there may be true comfort for those who are not only sore let and hindered in running the race of life, but are heavily weighed down by sorrow for their many foolish and evil actions. All such may have hope that God will—in His infinite wisdom and goodness—use them as an example for others, showing them what to avoid. It is a rather terrible thought, but the true believer will face any trial, any disgrace, or any degradation in God's service. His ways are not our ways. The spirit of Islam points to salvation for the unfortunate, the unhappy, and the wicked when there appears repentance, and obedience, and resignation, and desire to assist our fellow-creatures to the greatest possible extent. Even through the greatest suffering we should feel happy in having been allowed to be the instruments to carry out Divine instructions.

Bigotry and fanaticism have wrought havoc in the contending Christian Churches, but this cannot be said of Mahomedanism, which is an united church, save only for some minor disputes as to the descendants of Mahomet. How much better, then, would it be if we in the West made up our minds to abandon the complicated forms of religion at present obtaining, and to adopt Islam?

Some years ago the rulers of a very enlightened nation in the Far East had serious doubts as to whether their form of religion was the right one or not, so they appointed certain wise men to examine all the leading religions of the world and report thereon. The wise men deliberated and came to the conclusion that their own religion was as good as any of the others, and they therefore declined to advise any changes. Following up this idea I firmly believe that if all the best intellects of Europe could be brought into play in a search for a religion which should be based on worldly reason or common sense, no less than on the inspired writings of Divinely inspired prophets, the unanimous selection would be in favour of Islam, the simplicity and grandeur of which is quite without question. Is it not a blessing to be very grateful for to have the chance of embracing a religion which appeals to the reason as well as to the heart and inward longings of mankind, and is at the same time free from sacerdotalism and other complications?

There are those at present living on this earth, both in the East and in the West, to whom revelations establishing the truth of Islamic teaching have been made in the clearest manner, and it is possible that the time may not be far distant when God will allow these revelations to be made clear to all His children on earth; but this is a matter for Divine guidance, for no man knows the appointed time of God.

In an age of scepticism like the present, if one of the divinely inspired Prophets were to now re-appear in the person of any ordinary individual and repeat the statements or utter truths at all similar to those he uttered when on earth hundreds of years ago, he would be immediately regarded as insane, and be either imprisoned or placed in an asylum.

The many "Churches" of Christianity are so much at variance one with the other, and their "Divines" have made such an inextricable tangle of Christian teaching, and the dogmas are so hopelessly bewildering, that the clear reasoning mind and open ingenuous heart of man both crave for a religion which is tangible and convincing, as well as simple.

"The dogmas of the Christian Church—I care not whether Roman Catholic or Protestant—have repelled me ever since earliest childhood, and I do not know whether my boyish distrust of the Creed as laid down by St. Athanasius was less strong than is my contempt to-day for the man who lays down the law from a pulpit and consigns millions of his fellow-men to everlasting perdition because they do not agree with him. It has always seemed to me very remarkable that educated gentlemen should be found who, in order to get into the Church, will cheerfully subscribe to the Thirty-nine Articles and that horrible Creed, well knowing in their hearts that they do not and cannot believe one half they put their names to. After forty years of thought and prayerful effort to arrive at a correct view, the dominant idea in my mind is that the whole fabric of so-called religion is of man and not of God. I must also confess that visits to the East have filled me with a very deep respect for the simple faith of the Mahomedans, who really do worship God all the time, and not only on Sunday, like so many Christians."

The above extract from a little book entitled "Thoughts for the Future"* probably finds an echo

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* "Thoughts for the Future." By "A. W." (Walter Scott Publishing Co., Felling-on-Tyne, Durham, 1913.)

in the more inward feelings of many who consider the question of religion and the future state.

Islam is the religion of grand simplicity; it satisfies the noblest longings of the soul, and in no way contravenes the teachings of Moses or Christ.

Chapter II.

WOMAN'S POSITION IN ISLAM.

I HAVE pleasure in now reproducing a very able letter from Her Highness the Begum of Bhopal, which appeared in the January issue of the "Islamic Review." This letter was written by Her Highness to Miss de Selincourt, Head Mistress of Girls' High School, Allahabad :—

"DEAR MADAM,—I have to thank you for your kind letter of August 20, and the papers you have enclosed with it. I have studied these papers with great interest. We certainly owe a heavy debt of gratitude to all those able and noble-spirited ladies of Europe who are so enthusiastically working for the schemes which have the amelioration of the condition of their Eastern sisters for their object. I sincerely wish that these highly-commendable efforts will be crowned with unqualified success, which they so richly deserve. I am sorry that my engrossment with the affairs of State did not allow of my writing to you fully by the last mail. After a careful perusal of the papers I have received from you, I now venture to send you my thoughts on this subject in the hope that you would kindly lay them before the members of the committee for their consideration.

"Before I proceed to express an opinion on this subject, I should like to tell you and other promoters of the scheme that the views which Miss Richardson has expressed about the status of women in Islam are not at all based on a sound and thorough knowledge of our religion and society. Mahomedanism seems to her on principle to create and conserve a

deeper degradation for women and therefore for society than any other great religious system, and she does not wonder that many of Mahomedan women grow to be 'deceitful, malicious, degraded, wicked.' I cannot but think that such a wholesale condemnation of Muslim women is most unjustifiable. I am by religion a Mahomedan, and am rather well acquainted with the principles of my faith; and I know that Islam has laid down no precept, no formula, no obligation which could render the position of the tender sex in any way derogatory. On the contrary, the Mahomedan religion has accorded a just and fair position to women to which they are in every way entitled. Islam not only lifted up womankind from the depths of degradation to which it had sunk in pre-Islamic days, but it also granted women a distinct legal status to which no religion in the world can afford a parallel. Islam disallowed the cruel treatment meted out to women before the advent of the Great Prophet, who enjoined his followers to treat the female sex with respect. And does not the Koran say, 'Woman is the ornament of man, and man that of woman'? The Prophet's teaching established perfect equality of the sexes, and I can say without the slightest fear of contradiction that Islam has laid down the best possible rules for the intellectual and social advancement of women. It enjoins the highest consideration and respect for women, and I wish the women of Europe knew Arabic and could study the Koran at first hand—a study that would dispel many misunderstandings. Mahomedan writers and unbiassed European scholars have discussed this question very ably, and a perusal of their writings is bound to lead one to the conclusion that Islam has done for women what no other religion has done. As a matter of fact, all the incorrect accusations

against our religion that have obtained currency are due to colossal ignorance of the teachings of the Holy Prophet (hallowed be his name!). The history of Islam is full of innumerable instances of the high culture and refinement to which Mahomedan women attained under no other encouragement than that of their holy faith. These women are well-versed in law, theology, and fine arts, and have left behind them such noble records of acts of righteousness and bravery as are not to be found in the history of every other nation. They read impressive sermons from the pulpit; they gave lectures on theology in the college halls; in the politics of the country they played a prominent part; and without resorting to the tactics of militant suffragettes they influenced the administration and the public policy of the country for good by words of sound advice. On the field of battle Muslim women have nursed the sick and the wounded, have encouraged soldiers to uphold their nation's honour, and you may be aware that they have gallantly fought in many an action side by side with men.

"Such were the qualities which the Muslim women developed shortly after the appearance of him who is not yet fully known to our Western sisters. We are all exceedingly grateful to you for your sincere sympathy for us, but we also beg of you not to prescribe remedies for the present circumstances of deterioration and decay while you have not yet studied the ethics of our religion, and are even ignorant of the fundamental principles of our faith. It may be that Muslim women have in some places sunk to the low depths described by Miss Richardson, but it is the majority that counts, and it is the real religion which will eventually prove our salvation, and not the kind of religion that is probably followed in some quarters known to Miss Richard-

son. The bad habits which, according to Miss Richardson, some Muslim women have acquired, are the result of national degeneration and decay. When a nation is on the downward path deterioration is bound to set in in some quarters, and the injunctions of religion are apt to be neglected. But it is the real religion that has Divine recommendation and powerful force for all real Mussalmans. I cannot do better than request my Western sisters to study the Koran itself—the fountain-head of our faith—and the writings of eminent Mussalman writers on this subject.

"Chivalry, to the best of my knowledge, came to Europe from the East, and every writer on the history of the Middle Ages has said so. That our Western sisters should now think of the Oriental idea of womanhood so contemptuously is to me nothing but a bitter irony of fate.

"I now turn to the real object of my addressing this letter to you. While considering over the question of female education in India, we should first of all take stock of the efforts that have hitherto been made in this connection. We should remember that the duty of promoting the progress of education has always been performed efficiently and well by the Government of this country. The Government has established universities at all important centres; but it is men who have chiefly benefited by these universities, while women have remained in the background. Under the Mahomedan rulers of India the girls of good families were educated privately under the care of the elderly ladies of the household, and this arrangement had very good results and suited those times. The times have changed, and now the girls need to be educated in very large numbers. The question of female education has now become one of very great importance, and earnest and

systematic endeavours will have to be made to establish an extensive system in India for this purpose. To my mind a slavish imitation of Western institutions would not be conducive to our best interests. In Oriental countries the education of women should be conducted on a different principle to that of the West, for here the parda system imposes certain limitations.

"To attain to the best ideal of education in this respect, the first and foremost thing is to prescribe a good course of study, while suitable text books should be compiled in Indian languages. Training colleges should be opened in central places where women teachers would be trained. Scholarships should be given for this purpose, and women of respectable families encouraged to qualify themselves for this profession. In my opinion, the system of examinations as followed in Indian universities will not have the happiest of results in the case of girl students. The girls' schools that I have established in Bhopal are doing good work, and there is never any difficulty in getting girls of good families to attend the schools regularly. A girls' school is working very satisfactorily at Aligarh also, and there are many more girls' schools and colleges in India where parda arrangements are made and suitable education given. The most important thing is to keep parda requirements in view, and I hope that our Western sisters will not lose sight of this great necessity.

"Believe me, dear Madam, that I am second to none in my keenness for the progress of education in India, and whatever help I can render in this connection will always be cheerfully given.

"Wishing you every success in the great task that you have set yourself.—Believe me, yours sincerely,

"(Signed) SULTAN JAHAN OF BHOPAL."

No right-minded person reading this excellent letter will fail to recognise Her Highness's strength of character and power of expressing her meaning clearly and emphatically, and every true-hearted man and woman will wish her success in her noble efforts to improve the position and education of her own sex in India.

In England, through the misrepresentations of those whose education should teach them at least to be truthful and accurate, the position of Mahomedan women is looked upon as degraded in this world, and hopeless as far as the next world is concerned. I have lived a long time in the East, and number among my friends many Mahomedans for whom I have a great affection and respect, and never heard of a Mahomedan ill-treating his wife. There may be such cases among the very low classes, but I have never come across them myself. The true Muslim regards his women folk as sacred, and he spares no pains to make them happy and comfortable. Some years ago I wrote the following lines in praise of a really good woman, and I am sure that most Muslims will agree with the sentiment when they think of their mothers and their wives :—

A GOOD WOMAN.

Sweet offering of our Maker's care,
To crown my life thou didst appear
  And give me joy untold :
    A ray divine
    Of sweet sunshine
Turned all life's dross to gold.

To fill an aching void thou gav'st
A treasured promise—and thou mad'st
  My soul to dance with joy :

In thy dear eyes
A glad surprise
Shone pure, without alloy.

From sad thoughts of a chequered past
We'll turn for ever, and at last
Open the sacred page
Where, written there,
The promise fair
Stands true from age to age.

Thus happy in our children, love,
We'll ever look to God above
And bless His Holy Name :
No thoughts of fears,
No trace of tears,
Shall mar our happiness.

Dear Father, from Thy children now,
Accept the noblest human vow
That they will work for Thee :
Thy love adore,
Thy gifts explore,
Through all eternity.

The whole teaching of the Koran is opposed to idolatry in any shape or form, and therefore men are admonished not to marry idolatresses or allow their daughters to marry idolaters. There is so much idolatry in certain of the Churches at the present time, and it would be well if the teachings of our Holy Prophet (blessed be his memory !) were more widely disseminated. We Mahomedans are guided and helped through life by our Book—the Holy Koran :—

" Mankind was but one people ; and God sent prophets to announce glad tidings and to warn ; and He sent down with them the Book of

Truth, that it might decide the disputes of men; and none disputed but those to whom the Book had been given, after the clear tokens had reached them—being full of mutual jealousy. And God guided those who believed to the truth of that about which, by His permission, they had disputed; for God guideth whom He pleaseth into the straight path."

Wherever women are alluded to in the Koran the greatest respect and reverence is enjoined—love for the mother being almost taken for granted, and kindness and affectionate care of the wife being insisted upon with the strongest emphasis.

The following passages occur in that chapter of the Koran entitled "Women":—

"O men! fear your Lord, who hath created you of one man (nafs, soul) and of him created his wife, and from these twain hath spread abroad so many men and women. And fear ye God, in whose name ye ask mutual favours, and reverence the wombs that bare you. Verily is God watching over you!"

"Give women their dowry freely; but if of themselves they give up ought thereof to you, then enjoy it as convenient and profitable: and entrust not to the incapable the substance which God hath placed with you for their support; but maintain them therewith, and clothe them, and speak to them with kindly speech."

"Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are obedient, careful, during the husband's absence, because God hath of them been careful."

"And if a wife fear ill-usage or aversion on the part of her husband, then shall it be no fault in them if they can agree with mutual agreement, for agreement is best. Men's souls are prone to avarice; but if ye act kindly and fear God, then verily, your actions are not unnoticed by God!"

"Among my followers, the best of men are they who are best and kindest to their women."

"Woman is sovereign in the house of her husband."

"The world is full of objects of joy and delight, and the best source of delight is a pious and chaste woman."

"And one of His signs is that He has created wives for you of your own species, that you may be comforted with them, and has put love and tenderness between you."

"Paradise lies at the feet of thy mother. The rights of women are sacred; see that women are maintained in the rights attributed to them. Do not prevent your women from coming to Mosque. The best of you before God and His creation are those who are best in their own family and best to their wives. A virtuous wife is man's best treasure. Fear God in regard to the treatment of your wives, they are your helpers. You have taken them on the security of God and made them lawful by the words of God."

These passages in the Holy Koran are sufficient to show how utterly mistaken are those who make reckless and false statements concerning the position of women in the Muslim world.

The limits of this small book will not permit me to reproduce more than a small percentage of the

precious gems from the sayings of the Holy Prophet Mahomet, but I cannot refrain from here quoting a few of these sayings in the hope that their perusal will give, to those who have not before heard them, a fair idea of the beautiful and noble character of the Divinely inspired man whose memory we bless and revere.

ON HUMANITY.

1. He from whom the greatest good cometh to His creature is the most favoured of God.

2. The best of men is he from whom good accrueth to humanity.

3. All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.

4. Whoever is kind to His creatures, God is kind to him; therefore, be kind to man on earth, whether good or bad; and

TO BE KIND TO BAD

is to withhold him from badness, so that those who are in Heaven may be kind to you.

5. He who helpeth his fellow creature in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail.

6. What are

MOST EXCELLENT ACTIONS?

To gladden the heart of a human being; to feed the hungry; to help the afflicted; to lighten the sorrow of the sorrowful; and to remove the wrongs of the injured.

RESPECT GREY HAIRS.

1. To every young person who honoureth the old on account of their age, may God appoint those who shall honour him in his years.

2. HE IS NOT OF US

who is not affectionate to his little ones, and doth not respect the reputation of the old; and he is not of us who doth not order that which is good, and prohibit that which is bad.

TO EARN AN HONEST LIVING IS RIGHTEOUSNESS.

1. Those who earn an honest living are the beloved of God.

2. God is gracious to him that earneth his living by his own labour, and not by begging.

3. Whoso is able and fit, and doth not work for himself or for others, God is not gracious to him.

4. He who neither worketh for himself nor for others will not receive the reward of God.

5. Pray to God morning and evening, and employ the day in your avocation.

ON LEARNING AND KNOWLEDGE.

1. He dieth not who giveth life to learning.

2. Whoso honoureth the learned honoureth me.

3. Learn to know thyself, O Ali.

4. Seek knowledge from the cradle to the grave.

5. Philosophy is the stray camel of the faithful (Muslim); take hold of it wherever ye come across it.

6. The calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy.

Who are the learned? Those who practise what they know.

7. One learned man is harder on the devil than a thousand ignorant worshippers.

8. The desire of knowledge is a divine commandment for every Muslim.

9. That person who shall pursue the path of knowledge, God will direct him to the path of paradise.

10. He who knoweth his own self knoweth God.

11. Acquire knowledge. It enableth its possessor to distinguish right from wrong, it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustaineth us in misery; it is an ornament amongst friends, and an armour against enemies.

12. The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

KNOWLEDGE LEAVING THE WORLD.

The Messenger of God repeated something of strife and said, "It will appear at the time of knowledge leaving the world." I said, "O Messenger of God, how will knowledge go from the world since we read the Quran, and teach it to our children, and our children to theirs, and so on till the last day?" Then Lord Mohammad said, "O Zaid, I supposed you the most learned man of Medinah. *Do the Jews and Christians who read the Bible and the Evangel act on them?*

WISH NOT FOR DEATH

any one of you—neither the doer of good works, for peradventure, he may increase them by an increase of life; nor the offender, for perhaps he may obtain the forgiveness of God by repentance. Wish not nor supplicate for death before its time cometh, for verily, when you die, hope is out and the ambition for reward; and verily, the increase of a believer's life increaseth his good works.

The Mahomedans have the advantage of the so-called Christians, for the idea of a heaven without women is unthinkable to them. They know that as God has provided this most precious gift on earth, so He will continue to provide that priceless gift in heaven. After all, it seems but reasonable that a man should be more happy living for ever in paradise with his dear wife than sitting for ever on a cloud in the company of uncharitable persons of more than questionable morals and intolerant religious convictions and fanatical dogmas. Having myself passed much of my early life in an atmosphere of somewhat constricted Christianity, I have always felt that in the Mahomedan religion might be found charity and simplicity, and freedom from the dogmatic tenets of the Romanists and Protestants. Subsequent visits to the East and study of the Holy Koran have confirmed me in this opinion. As regards the rewards after this life, it must be admitted that the majority of Christian teachers hold out the hope of a rather dreary and untangible set of future enjoyments. Not so the Mahomedan faith, which tells us of pleasures we can understand, which appeal to our intelligence and the senses given us by God.

What pleasure is equal to that which we enjoy when in the company of the greatest and most wonderful gift of God? Can any moments of earthly joy be compared with those we are given when mind and soul and body are joined in gratitude to the Most Merciful for sending us our most cherished possession—Woman?

> "Of all the gifts God's mercy sends
> To man, there's none that ever lends
> A millionth part of the great good
> Of pure and noble womanhood."

We are told to believe that our Father in heaven will reward us with great pleasures in the world to come; we *know* that our greatest and purest pleasures in this world have been connected with women—our mothers and our wives—so that it seems reasonable to believe that the heavenly pleasures will follow on, in intensified form, those with which we are already acquainted, and *which we acknowledge are the most wonderful we can experience in the flesh*. It is not sensuality, as some unworthy traducers endeavour to make out, but a grateful acknowledgment and acceptance by truly devout minds, souls and bodies, of exquisite joys, which in our future state will develop, *in ways known only to God*, into those still greater delights which pass man's understanding.

Very many Christian writings discourage the toiler after truth by their persistent denial of man's right to enjoy himself, either in this world or the next. Nearly all the most pleasant things of the world are spoken of as sinful, whereas the reverse should be the case, since it is surely sinful to neglect or refuse to enjoy that which God's mercy has provided for our delectation. If our faculties and perception remain at all the same after that change which we, in our ignorance, often call "death," we shall reasonably look for an extension in glorified form of joys we already know something about.

The unknown is shrouded in obscurity, and we see through a glass very darkly at present. It would appear that instead of clearing up mysteries, the dogmas of the Christian churches have greatly complicated matters, and helped to block up the path towards intelligent belief. It may be difficult for our limited intelligences to form any but the vaguest idea of the infinite power of the All-Mighty, the All-Merciful, the All-Being, but the true Spirit of

Islam enables men to approach their Maker without any mediation or intervention, since the followers of the Holy Prophet Mahomet do everything in the name of the Most Merciful God, who is ever ready in every place to hearken to His children's voices.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—Psalms cvii. 8, 15, 21, 31.

"The world and all things in it are valuable, but the most valuable thing in the world is a virtuous woman."—Sayings of Holy Prophet Mahomet.

When prostrate at Thy feet I fall,
  Fresh wisdom to acquire,
All Thy past favours I recall:
  Nor do I now desire
To ask from Thee what Thou must know
  In Thy omniscient mind,
Is really best for us below
  And infinitely kind.

Chapter III.

THE MOST BEAUTIFUL GIFT OF GOD.

ARE WESTERN WOMEN LACKING IN DELICACY?

Plain speaking seems to be one of the characteristics of the present day. There are no "closed books" for girls, even of fifteen or sixteen years of age. They simply know everything there is to know, and therefore they have nothing to find out. They will talk about maternity and what to do with the baby in the embryonic and the teething stage, and give you their opinion on the Malthusian principles and the proper way to stamp out contagious diseases in the Army. I have met many such women; for the most part they are unmarried, and their ages range from the earliest maidenhood to that advanced and highly experienced spinsterhood which is capable of advising the most matronly mother exactly what to do with the baby before and after birth. All such maiden ladies claim a very wide knowledge of sex relationship, and if you suggest that some of their statements are perhaps just a little bit advanced or —not to put too fine a point on it—indelicate, they do not hesitate to dub you "Early Victorian." Sometimes it has occurred to me, as a plain Englishman with sons who will some day have to be provided with wives, that a little return to that Early Victorian modesty would not be amiss. One likes and admires the healthy, active girl, who plays tennis and golf, and can pull at an oar, but I confess I should not like to see my daughter-in-law with her

nether limbs tightly encased in diaphanous material and the *tout ensemble* reminding one of a Greek goddess in difficulties or a Columbine in a harlequinade. I love modesty in a woman and, though it is the fashion to laugh at the Easterns for keeping their women veiled and secluded from the vulgar gaze, I think they are to be admired for wishing to shield and protect what they hold so sacred. Fortunately, the great majority of our countrywomen can be trusted to decently conceal all that modesty requires to be concealed. Some of the modern costumes for women are, to my mind, far worse and more suggestive than absolute nudity. There is, of course, nothing actually wicked in walking about without any clothes on—I think myself that it is more wicked to walk about with clothes cut in such a way as to excite undesirable thoughts in the mind of the young man in the street. There is nothing wicked in Nature : it is the way we put things and look at things. The other day I was travelling in the Underground Railway, and found myself sitting opposite to a young lady whose apparel caught my attention. This particular young woman was not very pretty in the face, but her other attractions were, I am bound to say, almost irresistible. She had on a very fine silk and affectionately clinging drapery, which was of the slit-up-one-side variety. Her nether limbs were most exquisitely moulded, and were encased in the finest black silk stockings, through which the delicate pink skin showed up with much effect. Her shoes were of a pattern and shape once seen never to be forgotten, and, as she crossed her legs (pardon the use of the word) I saw a dainty watch on a dainty garter. If the spirit of mischief, which sometimes makes me rather a nuisance to my friends, had animated me at that moment—"psychological moment" is, I be-

lieve, the correct term—I should have leaned forward and asked her to let me look at the time. There were two or three other men in the compartment, and they gave me quizzical glances. I knew what was passing in their heads, and they knew what was passing in mine. It was something like this: "Well, I never did see better shaped limbs; but I'm glad she's not my daughter." I must be excused for giving an account of this apparently insignificant incident, as it opens up the path to a short article I wrote some time ago, in answer to certain strong-minded ladies who had got it into their heads that man, vile man, is the author of all the disasters and woes which beset suffering female humanity. I now give the article exactly as I wrote it, word for word, and I have not even altered the heading to suit the character of this book! Since those ladies who attacked "man" with such vitriolic warmth did not hesitate to speak quite freely of subjects which are usually left for the physician's or surgeon's consulting rooms, I must make some apology for allusions to facts the mention of which is *necessary* to prove my contentions.

THE REVOLT OF WOMAN,

Commonly Called the "Women's Movement."

In treating of sex questions it seems to me that physical conformation is not sufficiently considered. The form of a man is such that he is constantly being reminded of possibilities in a way which is not apparent in the case of a woman. Boys are thus early tempted, but girls are not. Then, again, in early life nature will not allow a young man to be a bachelor in the same sense that a girl is a maiden, for the simple—but always overlooked—reason that he has been denied the natural outlet or relief

afforded to a woman at certain definite periods, and without any effort whatever on her part. In other words, Nature favours a woman with relief which a man cannot properly and decently obtain without the assistance of womankind. This assistance the Creator intended man to have and, if we fail to provide him with that which alone can preserve his self-respect and manliness, we may in time do incalculable damage by forcing him in the direction of various forms of vice infinitely degrading and demoralizing, and fatal to the very strength of the nation to which he belongs. Another point is that every man who marries a woman who is not a widow expects the girl to be a maiden, but how many women, who know anything at all, expect the man to be a virgin in the sense of never having touched another woman? The importance of chastity in one case is so very much greater than in the other. Fear keeps women "honest," and rightly, too, for are they not to be the means of continuing their husband's name in their children?

Two unmarried ladies told me not long ago that they knew everything, and that I could not enlighten them on any sex question or sex problem. I felt sorry, because I knew that, as ladies of mature years, they should not have spoken so if they wished to retain their characters for respectability. In these days, and especially since the appearance of certain articles in the "Suffragette," it seems necessary to call a spade a very decided spade, so I will proceed to explain one or two points which seem to have been lost sight of by those ladies who would make out that men are monsters of iniquity, and that all the trouble in the world comes through the male sex.

The modern female between girlhood and womanhood—the strange hobble-skirted little creature sometimes called a "Flapper,"—who pretends to

know everything, does really know far too much, is prepared to go anywhere, and do anything. What is she? Is she the product of man's wickedness or the too go-ahead times? She is a hardened creature, incapable of blushing and, though clad in the scantiest and most transparent attire, feels no sense of shame. She shows her shapely leg—plenty of it—and her one or two garments fit so tightly that there is very little left to the imagination. Of course, there is really nothing to be ashamed of in the human form divine, but it certainly comes as rather a shock or startler to some men to observe how much of her the modern young woman permits him to see and think about. Our British climate is against an absolute discarding of all clothing, but there are not wanting indications that, before many more years have rolled by, ladies with pretty figures will be content with painting or dyeing their skins with harmonious and tasteful designs—though they may wear bangles on wrists and ankles, and possibly a watch below, or above the knee. Then we shall have returned to some extent to the ways of the ancient Britons. Possibly this would be all right. There is nothing at all disgraceful in anything in Nature. What I am trying to show is that the female is ever trying to captivate and fascinate the male ; she is disappointed if she fails to attract him : Nature tells her that she has that within her which should attract him, and she knows by instinct that he may be caught by the thousand and one blandishments which she can bring to bear on his susceptibilities.

In Isaiah iii., verse 16, we read : " Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet : therefore the

Lord will smite with a scab the crown of the head of the daughters of Zion, &c."

The worst of quoting from the Old Testament is that people nearly always say, "Oh, that was the old dispensation—it does not apply to the present day." But even the New Testament, relating to the new dispensation, is not always well received by the most religious and devout persons of the Christian persuasion. The other day a friend of mine called the attention of a Suffragette lady to St. Paul's admonitions to women, their duties to their husbands, &c., &c. The strong-minded lady at once retorted, "Oh, that is not Christianity. St. Paul wrote a lot of rubbish about women, and did not know what he was talking about." The point was not pressed, but it must occur to any impartial person that, if St. Paul wrote "rubbish" about such an extremely important matter as *sex relationship and duty*, very possibly the rest of his teaching was, if not worthless, at least open to criticism and doubt.

But it is not the poor little "flapper" who is alone to blame; indeed, she is but a small drop in the bucket; nor is it the poor, unfortunate girl who sells her person in order that she may keep body and soul together; it is the unscrupulous woman of Society who does so much harm. With her it is pure wickedness which makes her unfaithful to her husband and leads her to ruin the careers of young men who would otherwise marry and lead good lives. What is usually called prostitution is, of course, very dreadful when carried out by poor women to keep themselves alive, or support their orphan families, but it is not a thousandth part as bad as that prostitution which is taking place in those ranks where it is not at all necessary to life, and where it is *vice* pure and simple.

Most right thinking men like to see women happy

and enjoying themselves, and would not withhold from them any innocent pleasures, such as smoking, which soothes their nerves; but there are others who would selfishly withhold the fragrant weed from their sisters whilst indulging in its use themselves. We all know that women are, especially at certain times, very nervous and irritable, and the use of tobacco is just what they require to steady them and ease their sufferings. The present writer would deny no legitimate pleasure to women: all the most exquisite pleasures of life are associated with what?—our mothers and our wives. Why do young men work so hard at their professions? Is it not, in nine cases out of ten, that they may earn enough to make a little home in which to shelter and cherish some particular girl they love? Is not the "ruling passion" at the bottom of every real man's existence? Are there any pleasures to compare with those men derive from God's most beautiful and precious gift? The passion between the sexes is so intense that, in desire for relief and satisfaction, it comes next to hunger and thirst. Why make a mystery of it, for it rules the whole world! The fair sex is quite aware of it, and wide awake to possibilities. Ninety-nine women out of a hundred love to be admired and run after by men—it is their nature—just as it is the nature of the little hen sparrow to try to secure the attention of the little cock sparrow. No right-minded man objects to this, but it so often happens that the lady, having angled for and caught the gentleman, turns round and abuses him for kissing or otherwise falling in with her requirements. Respect for women is one thing, but giving in to inconsistencies is quite another. There is nothing a woman so much resents as neglect or indifference. A very smartly dressed woman, walking down a fashionable street, would rather submit to the in-

dignity of being kissed against her will, than to the humiliation of not being noticed at all. Lately, the outrageous fashions of transparent hobbles and split skirts—worn by many so-called ladies—reveal not only the persons but also the want of delicacy of the wearers. The writer of these lines is not easily shocked, but has often felt shame and disgust at the open exhibition of feminine charms which are supposed to be kept, if not concealed altogether, at least covered up from the inspection of the "man in the street." Much of our modern literature is simply disgusting, the clothing of our women is lacking in the first principles of modesty, and even a return to the Early Victorian simplicity would be a relief to those who rightly regard woman as the most sacred treasure and most exquisite gift of God to man.

When a woman gives herself to a man in marriage she sinks her identity, as it were, in her husband; she changes her name to his name, and becomes part of him. He renders himself responsible for her maintenance, and the offspring take his name, and he is responsible for their bringing up and maintenance. If chastity and faithfulness are admirable in the man, they are absolutely essential in the woman, since one single departure from the path of virtue on her part may possibly mean not only indelible disgrace to an honoured name, but the cruel unfairness of forcing on the husband the bringing up of another man's child. So that there can be no comparison between the importance of chastity in the male and female. I would say that it should be the aim and object of every man to so order and direct his desires that they should be centered on one woman only. It should be repellent to his nature to think of other women except in the way of kindly wishes and friendliness.

Now, I trust that my readers will see from the above that I have endeavoured to handle a somewhat delicate and difficult task in an honest manner, and without unduly offending susceptibilities. I am actuated by a desire to see an improvement in the conduct of women generally. As an old friend of mine used to say, "People are apt to forget that what applies to old Adam applies also to old Madam," and those high-spirited ladies who would wish to lay all the blame for the misfortunes of their sex at the door of "man" must remember that their responsibilities are great, and that every time they forget modesty they run a chance of leading astray their brothers in human temptation.

Next to my absolute and unbounded confidence in God and love to obey Him comes my love for certain of my fellow-creatures, and it always seems difficult to know whether parents or children occupy the second place. I think the children come next, because of their youth and inexperience, which render our loving care most necessary. Then, I think, come those women whose love and patient devotion enable men to overcome difficulties and troubles which would otherwise overwhelm them. A good woman's influence often moulds a man's character and sends him off on the right path from which he might stray were it not for her sympathy and help.

"Soul of my soul, heart of my heart,
Love of my love's intensity,
Apart from thee life seems no life,
But a void of vast immensity.

"To see thy face, to hear thy voice,
To touch thy hand, or breathe thy air,
Are pleasures which are greater far
Than all earth's beauties rich and rare.

"This love is not an earthly love,
Its source is far in Heaven above;
In ages past we met before,
And now our love is more and more.

"Intensified by miseries here,
Washed by many a crystal tear;
Purified by sufferings rare,
Until it shines so passing fair

"That even angels can but own
That love may every sin atone.
No dross our loving bosoms hold,
For naught remains but purest gold."

A heaven without the people I love so much would not be a heaven to please me. I firmly believe that in the next stage of existence all our greatest pleasures and delights on earth will be intensified a hundredfold, and that all those who have loved God in this world, and have accepted with true gratitude His exquisite gifts, and obeyed His laws, will be rewarded by an extension of the delights of life which "pass man's understanding." But I do not think these pleasures will come to the low-minded and brutish men who debase the sweetest thing on earth, or to those women who wickedly take advantage of the weaknesses and baser desires of mankind. It is only the spiritual minded who can ever hope to fully realize the intense delights of the spirit life. At first it seemed strange to me to find that natural desires should lead me to think seriously of the higher life. *Now* I can reason it out, after all these years of thought, and no doubt the process of reasoning in my brain has been something after this fashion. "God has given me intense pleasure in the contemplation of His most exquisite gift—it is

too wonderful, it is so beautiful and sweet that I cannot find words to express my gratitude—therefore how great and how merciful is God, and how can I ever hope to thank Him sufficiently for such a beautiful gift?"

Here was born in my mind and heart that gratitude to the Almighty which might never have come into existence had mere food, drink, and sleep been the only blessings for which to return thanks. So that, in my own case at least, my very highest and sincerest aspirations towards the better life and towards God Himself, are really the outcome of what so many—I think they are mistaken—call human passions and human weaknesses.

Chapter IV.

WILFUL MISREPRESENTATIONS.

"This above all,—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

Shakespeare.

In January of the present year an unusually misleading article on the subject of apostasy appeared in the *Daily Mail*, and, later, on, *East and West*, with the result that the following article appeared in the columns of the latter organ :—

"After having been a Muslim by conviction for twenty years, Lord Headley has recently announced this fact to the world. We could wish that during these twenty years he had studied the teaching and practice of Mohamedans more carefully than he has done. He would not then have said : 'It is the intolerance of those professing the Christian religion which more than anything else is responsible for my secession. You never hear Mahomedans speak concerning those of other religions as you hear Christians talk of one another. They may feel very sorry that other persons do not hold the Mahomedan faith, but they don't condemn them to everlasting damnation because of a differing belief.' The *Daily Mail*, which contained the announcement of the conversion of Lord Headley, contained in its next issue a letter from a lecturer in Arabic in London, in which he wrote *à propos* of the suggested intolerance of Christians : 'If a Moslem in any really Moslem land

were to do as Lord Headley has done, and announce his conversion to Christianity, his life would not be worth a day's purchase, and his death would be justified by the express teaching of the Koran. Such is Moslem toleration; converts are only allowed to live where the strong arm of Christian Justice can protect them.' In reply to Lord Headley's statement that Islam does not condemn to the torment of hell those who fail to acknowledge Mohammad, we may quote the words of the Koran (Sura 4, v. 59). 'Those who disbelieve our signs we will burn them with fire: as often as their skins are roasted we will give them new skins.' This is one of many similar statements contained in the Koran."

To refute the idea that true Moslems would murder a brother so foolish as to renounce the faith of Islam, I may quote one line which appears in the Holy Koran immediately after one of the most beautiful and impressive passages in the Book: "Let there be no compulsion (no violence) in Religion." No true Moslem would have any feelings but of deepest pity and sorrow for a deserter from the fold presided over and tended by our Gracious Shepherd and King. Myself, a true Moslem of nearly forty years' standing, I have children, all of whom will, I hope, follow me in the faith; but supposing, for the sake of argument, that one of them so far forgot himself as to change his religion, should I wish him ill? No. I should be deeply grieved, but should not alter in my fatherly affection one iota. I should argue with him, and do my very best to show him the folly of deserting Islam, but if my arguments failed I should deal just as kindly with him as before. In the same way, if I were so erratic as to change to any other faith than Islam I know that all my brethren in

Islam would consider that I had broken down mentally, and did not quite realise the folly of my action. Not for one moment would they think of murdering me. Of course, there are fanatics in all religions. How about the fanatics of the "Holy" Inquisition? How about the fanatics of the Middle Ages who tortured, maimed, and burned those who thought differently from themselves? Of course, if I, a Moslem, went into some wild parts I could name in Central Africa, and openly stated that I was about to change my religion, I should stand a very good chance of being cut down by some religious fanatic. Thank God, however, there is not much chance of any of us ever stepping from the light back into the darkness. We all know the value of being able to approach our Maker without any intervention of any kind, and our love for God, and desire to be directed by Him, are strong indeed.

I remember once, after a particularly cruel act had been committed, there was a suggestion of dealing severely with the culprit, but the offence was so bad that nothing short of the death penalty would have met the case; and then one, more wise than the others who were considering the case, said, "Leave him to God."

There is nothing in the Koran sanctioning the assassination of a man for changing his religion. If any man, once having embraced the faith of Islam, should be so wicked and so foolish as to desert it, he must be dealt with in the Highest Court. We have no right to kill him, for that would be murder. All the Mahomedan law is founded on the Holy Koran, and in none of the pages of that Book are to be found any punishments prescribed for the apostates, except the suffering which they must undergo in the next life for dying in unbelief. All the punishments begin after death. If the apostate were to be

punished with death *here* the verses in the Koran would be differently worded. It is expressly stated that no guidance shall be given to the apostate, whose punishment shall take place *in the future state*—not here.

The learned Arabic scholar who wrote in the *Daily Mail* says : " Converts are only allowed to live where the strong arm of Christian justice can protect them." How many converts are there? How many desert Islam after experiencing its blessings? I should like the learned gentleman to furnish me with a list of converts from Islam to any other religion.

From time to time I have come across the writings of Christian missionaries, usually in the form of small booklets, professing to give true particulars respecting the Mahomedan faith, and I am sorry to have to confess to a feeling of deep humiliation and shame at finding that any of my countrymen could stoop to duplicity and misrepresentation in order to advance their views on the subject of religion. It is that very religion which—if it is worth anything at all—should teach scrupulous fairness and love of truth. It is perfectly astounding to what lengths Christian religious fanatics, I can call them by no other name, will go when they have the chance. Look on the other side of the picture : is it not wonderfully indicative of the spirit of charity and tolerance inculcated by the Koran to notice the calmness with which the vast assembly of our Muslim brethren receive these unworthy attacks made upon them and their religion in the name of the gentle Jesus, *one of their own Prophets?* We do not, so far as I know, find violence and misrepresentations in Mahomedan works, for though there would be some excuse for strong language on the part of the Muslims, there would be no chance of their resorting to such false charges as seem to form their

opponents' chief weapon of attack. I have not given the names of the booklets above referred to, but they can be easily procured from the publishers who undertake that description of literature.

I will now give some quotations from pamphlets written with the view of taking away the character of the Holy Prophet, and it will be seen by any fair-minded person that venom and vindictive abuse are the weapons used. There is no argument and no reference to historical facts—nothing but a succession of revolting statements, which the authors knew very well they could not substantiate. Here we have really shocking examples, and I feel that some apology is due to my readers for reproducing such unhealthy verbiage. My excuse is that the public ought to know how fanatical and fantastic are the attacks against the long-suffering Muslims, whose charity and patience and good taste will not allow them to retaliate in the same vulgar terms. Here are the passages above referred to, and I am told that they appeared in the "Noor Afsháu," a Christian weekly in Ludiana, and I give the date and the page of its various publications, for easy reference :—

June 12, 1913, *page* 8.—The revelations which came to Muhammad were brought by the devil.

June 19, 1913, *page* 1.—The Muhammadans are really donkeys, and their deeds are like the asses. *Page* 6.—Muhammad was himself a lusty admirer of female beauty and amorous.

August 8, 1913, *page* 6.—The Musalmans have the ropes of Satan around their neck.

September 25, *page* 10.—All married women of Arabia are prostitutes.

September 25, *page* 9.—The wives of Muhammad are called mothers of the faithful, and therefore they

are *shoes*. With them they shall beat them on their head. . . . Muhammad was the introducer of immorality.

October 24, 1913, *page* 14.—It is the God of the Quran and Hadees (traditions of the Prophet Muhammad) who is thus creating men full of sin, who not only does not give them the right path, but, on the other hand, always misleads them.

November 7, 1913, *page* 12.—Their (Muslims) salvation is based on the earning of sins. To work good deeds has been held the means of deprivation to them. But sin has been ordained as the only aim of their natural life.

December 18, *page* 9.—In this page the writer says that Muhammad made a nation to always commit sins, and their signs are that their leaders speak deliberate falsehoods, commit murder, robbery, burglary, think adultery a glad tiding . . . ; everybody among them is accompanied with Satan, and they are all hellish.

Also the following have been collected from various sources, and appeared in the April number of the "Islamic Review" :—

"ISBAT-I-KAFFARA."

By T. Howell, Pastor of English Church, Lahore.
Printed at the Newal Kishore Steam Press,
Lahore, 1913.

PART I.

Page 3, lines 11 and 12.—Reproachfully addressing the Mussalmans and Aryas, the writer says—That because the leaders of you both were wicked criminals and frail minded.

Page 10, line 3.—Seed of crime which is called the

Satan's part every now and then sprang from Muhammad's mind.

Page 20, line 9-10.—Just out of his own desire or Satanic delusions, Muhammad praised the idols and used to prostrate before them.

Page 20, line 15.—He (Muhammad) did also frequently remain in subjection to Satan and sorcery.

PAMPHLET NAMED "HAZRAT MUHAMMAD."

Written by Rev. G. H. Raoos, D.D. Published by Christian Literature Society for India.

Page 6.—There are many things which prove him a guilty criminal.

Page 10.—Greed and rage were strong evils in Muhammad.

Page 14.—He was a criminal.

He was himself indigent of salvation.

He can, in no way, be spared from the hell.

He was himself a criminal and, like other delinquents, was entitled to be thrown in the fire (hell).

PAMPHLET "HAMARA SHAFIK KAUN HAI."

Written by Rev. J. H. Raoos, D.D. Printed at Ludhiana Mission Press.

Page 5.—Muhammad himself a criminal and wanted the recommendation of a sinless.

Page 6.—Muhammad shall be in want of some intercessor and redeemer just like the ordinary criminals.

PAMPHLET "DAFE-UL-BOHTAN."

Written by Rev. Rauklin. Printed at the Mission Press, Allahabad.

Page 69.—We cannot but call Muhammad the same richman (which means the richman who

according to St. Luke was from Abraham's descent, lived a splendid life, and when died was thrown in hell).

Page 87.—The companions of Muhammad are depicted as murderers, cruel oppressors, adulterers, deceivers, robbers, doers of every kind of evil deeds, &c.

Page 154.—(He was) a worldly man and follower of his lust, and such men often indulge in such things. Sorrow for all such men because they have the same end and they shall be collectively thrown in the wrath of God—*i.e.*, in the lake of fire and sulphur (the hell).

PAMPHLET "SEERAT-UL-MASIH WAL MUHAMMAD."

Written by Rev. Thakar Dass, American Mission.

Page 6.—Muhammad was in his person a sinful. He was practically delinquent.

Page 14.—The very shape of Muhammad like the Arabs shows him the greatest indulgent in sensuality and lover of women.

Page 21.—Muhammad was a devious and infernal man.

Page 31.—It seems that he was ensnared by Satan.

Page 35.—Readers! be careful that you might not be taken over by Muhammad's fraud.

PAMPHLET "ANDROONA BIBLE."

Page 70.—The owner of the sign of this anti-Christ is originally the same old bloody serpent (Satan), yet when he opens his mouth his very jaws show him personified in the histories of the Pope and the Prophet of Arabia.

Page 75.—The religion of Muhammad and that of the Pope are the jaws of one serpent (Satan).

Pamphlet "MUHAMMADI TWARIKH IJMAL."

By Rev. William, of Rewari. Printed at the Christian Mission Press, Rewari.

Pages 1 to 7.—Muhammad, the leader of robbers, dacoits, burglars, murderers, and deceivers.

Page 8.—Muhammad was a great sinner.

Page 25.—Notwithstanding Gabriel's endeavouring to remove the dusk of his (Muhammad's) heart by repeated washings, which was seed of crime or the spermatoza, or part of the Satan, it was never removed from him. Muhammad might have blackened his heart by frequently indulging in committing crimes without controlling up his mind.

Page 27.—Muhammad was particularly arrested in the steam of hell, yet all this happened to him on account of his own crimes under which he laboured till his death.

Page 31-32.—The Muhammadan Moulvies (*i.e.*, the learned theologians) committed crimes of adultery, robbery, and the like, they made these transgressions in compliance with the desires of Muhammad under the veil of his motto Lailaha illallaho (which is the fundamental principle of Islamic monotheistic belief and which means there is no God but One, the only One).

Pages 31-32.—Not only did these teachings create in abundance the Muhammadan prostitutes, but even the heaven, being full of "hoors" and "gilmans," became a regular "chakla."

Page 49.—Not only Muhammad's kalima encourages the criminal to commit crimes more boldly, but

it also serves him as an anti-dyspepsia pill for digestion of crimes and plucks up their courage to indulge in the life of extreme criminality. The blessings of Muhammadan kalima are practically seen to overcrowd the "chakla" and town "bazaar" (*i.e.*, places of public prostitution and whoredom).

Page 55.—The case of the God of Quran is just like the devastated town and the blind Raja.

Page 62.—In this page, Muhammadan God is satirically depicted as tyrant.

Part III.

Page 29.—Cursed is he who does not believe in the atonement of Christ.

Page 33.—It is the God of Quran only who is bloody-thirsty and hungry.

Page 39.—Quran is the manufactured collection of Toret, Injil, the Jewish, Christian, Qureshic, and other inauthentic stories, the rituals of ignorance and unreliable traditions.

Page 54.—In this page the Holy Quran is represented as the robbed property, full of thousands of blunders, fabricated stories and a sentiment of a compound stimulant for sensuality.

"UMMAHAT-UL-MOMININ."

Written by Ahmad Shah, Christian, R. P. Mission Press, Gujranwala.

Page 1.—Absolutely given up to debauchery, and murder is the important element in the life of Muhammad of Medina.

Page 26.—Treacherous and tyrannic jealousy . . was reserved for himself by Muhammad.

Page 51.—This connection cannot be named anything but mere debauchery.

Page 63.—Prayer of this amorous old female flocker prophet was heard.

Page 77.—He robbed God and spoke lies.

Page 85.—His fire of lust was enkindled and patience was failed, and he did what he did.

Page 112.—Had he possessed shame, he should have drowned himself in a handful of water.

Page 115.—What lies were spoken and what tricks were played.

Page 121.—He was a debauch and lived in debauchery.

TAFTEESH-UL-ISLAM.

By Rev. Rogers.

Page 56.—All this is Muhammad's forgery and fabrication.

Page 65.—He was a sensualist, envious, selfish, and follower of his carnal passions. The Quran is his fabrication.

Page 80.—It is Muhammad's forgery and barking.

Page 97.—He is shown a wicked man by all his deeds, the great prejudice and treachery is found in him. Attended by an unfaithful and selfish mind. He inculcated love of murder. His beginning and end were terminated in the extreme indulgence in sensuality."

One is really led to believe that the framers of the above calumnies cannot have been instructed in the first principles of their own faith, or they could not spread abroad statements known to themselves —as scholars—to be false. The teachings of the Holy Koran received practical demonstration in the life of Mahomet who, whether in times of suffering and persecution, or in times of worldly triumph and

prosperity, displayed the noblest moral qualities which a human being could possibly possess. All the qualities of patience and steadfastness of purpose were shown during that thirteen years of suffering which marked the early portion of his struggles in Mecca. He felt all through that trying time unshaken trust in God, and performed all his duties with dignity and zeal. He was persevering and fearless of his enemies because he knew he was engaged in God's service, and that God would never desert him. This unflinching courage, which was certainly one of the Prophet's most distinguishing traits, excited the admiration and respect of the unbelievers and those who would willingly have killed him. It is, however, later on in his life and during the prosperous days at Medina that our feelings of admiration are perhaps more deeply aroused. When he had the power of retaliation, and could have had his revenge, we find that he forgave his enemies.

"His forgiveness of injuries, charity, courage, and other such morals, were so well displayed during this period that large numbers of the unbelievers became converts to Islam on seeing them. He freely forgave those who had persecuted and tortured him, gave shelter to those who had expelled him from Mecca, enriched the poor among them, and forgave his bitterest foes when their lives were completely at his mercy. The Divine morals thus displayed by the Holy Prophet convinced the Arabs that their possessor could not but be from God, and a truly righteous man. Their inveterate hatred was by these noble morals at once converted into fast friendship."*

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* "The Teachings of Islam." By Mirza Ghulam Ahmad. Luzac & Co., London.

All the unworthy attempts to belittle the grand teachings of the Holy Prophet by direct and coarse abuse, as well as by specious arguments involving much "suppressio veri" and "suggestio falsi," have been advanced with the deliberate intention of misleading, and those who adopt such tactics should be reminded that if they are baptized Christians they should at least copy Christ in the matter of not telling *lies*, which were so abominable in the eyes of the great teacher of Nazareth. There are several kinds of lies—the white lie, which does not so much matter since it does no harm, and is often told to shield a neighbour's reputation or help a friend; then there is the malicious lie, which directly damages friends or neighbours; but, of all lies, those told in the name of religion are the worst, for they bear the impress of trifling with the Almighty—than which there can hardly be a greater sin.

In continuous chain of misrepresentation it is sought to show that the Mahomedan faith was responsible for the misdeeds and rapacity of wild and wandering tribes, which happened to be nominally Mahomedan. Just as reasonable would it be to blame Christ for the torturing and burning alive of Bishops and others in this happy land of ours, not so very many years ago. Surely it would never be held that the true Christian religion ever really sanctioned the fiendish atrocities of the Inquisition or the innumerable cruelties practised by Christians on each other, as well as on Jews, Muslims, and others, who held different religious opinions. I do not think it can be shown that the Muslims have ever endeavoured to force their views and religious beliefs down people's throats by means of cruelty and torture. If there be any such cases, then we can only say that the perpetrators of the atrocities could not have been true believers, and could not point to the

Holy Koran for sanction of their deeds. Mahomet was a law-giver and a warrior, and when he and his followers took the sword it was in self-defence; they were never aggressive, and the Prophet himself was invariably humane and merciful to his conquered foes. In order to be able to form a correct opinion as to a man's qualities we must have seen him in misfortune and in prosperity. If he has always been in the hands of persecutors he has had no chances of doing much for either friends or enemies—it is impossible to know for certain what he might have done. The highest moral qualities cannot be proved by mere meekness and submission; we must also see the self-control and forgiveness of the man who conquers his feelings of revenge, and even stretches forbearance to its extreme limits. It is true that forgiveness was not always extended to those foes of Islam who were implacable in their efforts for the extirpation of the Muslim faith and with revolting cruelty massacred innocent Muslims. Mercy of that kind would but have meant an extension of the cruelties and further loss of life.

Chapter V.

SELF-CONTROL.

In early days it always seemed to me a moot point whether it is more noble to place oneself in a position entirely away from and free from temptation, or to mix freely in situations teeming with moral dangers, and then exercise *all the time* that courage which is always on the alert, and that strength of mind which enables a man to say "No." "I recognize God's mercy, and appreciate the blessed gifts He has sent—*all* of which I use in moderation, so that I may be able to serve Him better."

The man who, by heroic measures, removes himself entirely from temptations, such as are to be found with the most seductive human pleasures, hardly shows that steady courage which says, "I love Thy beautiful gifts and enjoy them all with the senses Thou hast supplied me with, but I love Thee better than them all, and in the enjoyment of Thy blessings I will exercise that moderation which will redound to Thy honour and glory." Take the case of the man who absolutely shuts himself off from temptation—such as the hermit, who lives in a cave on diet of herbs and spring water. He has possibly much inward gratification, and a *feeling* that he is better than the rest of mankind; but is he useful to his fellow man? The very conditions he has imposed upon himself make him unable to set a good example of moderation, since there can be no moderation where there is no temptation. It may take a lifetime of struggle against the besetting sins; days, weeks, months, and years of prayers to God for guidance and help to overcome the

apparently irrepressible inclinations may be necessary, but the Almighty and Merciful never fails those of His children who unceasingly seek His direction in times of trial and also in times of prosperity.

The strength of a man's character is chiefly brought out by his trials and temptations, and his generous and noble qualities are shown to greatest perfection when, in the heyday of success and power, he has opportunities of showing mercy and forgiveness. A soft heart is not the only thing to be desired by a good citizen and soldier of God. No one who has not experienced the vicissitudes of life—seen poverty and affluence, misery and happiness, weakness and strength—can presume to pose as an example to mankind. You cannot be a true teacher of patience unless you have passed through a time of irritation, pain, or worry, necessitating the exercise of patience. Affliction *alone* will bring out the highest qualities in a man who has the love of God in his heart. To such an afflicted mortal every reverse of fortune, every heavy blow—possibly cutting him to the heart—is looked upon by him as the chastening of the God of Mercy. The harder the blow the deeper the reverence and contrition of the true believer, who thus knows that his Almighty and Omnipotent Protector is leading him in the straight path. He trusts in the infinite wisdom, infinite love, and infinite compassion, of his only guide in this world. He knows that his Creator is well aware that he hates and detests the devil and all his miserable devices, and that knowledge alone is sufficient to brace his energies for any struggle, however severe; because he can rely upon God's help in any situation which may arise. The very thought of the Almighty, Glorious, and Merciful Presence of God, Whose Holy Name should not, I think, be ever mentioned in the same breath with

any other name, must give to the loving believer a confidence beyond human understanding.

All the Holy Prophets, at various times charged with messages to mankind, have faithfully carried out God's instructions and, of all these Divine Messengers, there is not one who can be placed in a higher position than the Divinely inspired Mahomet (God's choicest blessings on his memory). Loss of self-control was shown on various occasions by Moses and Christ, whilst the terrible shortcomings of David would have been utterly impossible to the great Prophet of Arabia, whose chivalrous nature would have shrunk from any mean or despicable action.

It will be understood that forgiveness can be only properly realized by one who has been practically helpless in the hands of enemies, so that he may appreciate the circumstances attendant on being at the mercy of others. Then he must also understand what it is to be a conqueror, and have the power of wreaking his vengeance on those enemies. No one can claim the quality of mercy who has never had anyone at his mercy, and there is no character in history which can be so safely held up for inspection and illustration of this particular quality as the Holy Prophet Mahomet.

From being in most humble circumstances, and starting life as an orphan, but with God's protecting arms ever around him, he passed through the different stages of life allotted to him with beautiful resignation to God's Will. No mean or sordid action ever sullied his sweet character. No act of injustice was ever laid to His charge. The words of a favourite hymn come to my mind whenever I think of the struggles and conquests of Mahomet :—

"Fight the good fight with all thy might,
God is thy strength, and God thy right;

Lay hold on life, and it shall be
Thy joy and crown eternally.

"Run the straight race through God's good grace,
Lift up thine eyes, and seek His Face;
Life with its way before us lies,
God is the path and God the prize.

"Cast care aside, lean on thy Guide;
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
God is its life, and God its love.

"Faint not nor fear, His arms are near,
He changeth not, and thou art dear;
Only believe, and thou shalt see
That God is all in all to thee."

In "Hymns Ancient and Modern" these particularly beautiful verses occur; but with the name of Christ instead of God. Wherever "Christ" occurs I have substituted "God," so that I appeal to my own conscience successfully, and do not hurt the feelings of those who composed the hymn, since they themselves say that Christ was God.

We may regard the Holy Prophet of Arabia as a real character—a real personality, who at every step was tried and weighed, but was never found wanting. As a great authority has said, we need a perfect model up to our needs in several walks of life, and the life of the Sacred Prophet eloquently promises it in itself. "The life of Mahomet is just like a mirror before us, where different characters of high-mindedness, generosity, bravery, patience, meekness, forgiveness, and other essential constituents of humanity reflect in most brilliant colours. Take any phase of morality, and you are

sure to find it illustrated in some incident in his eventful life. Jesus meekly bore the hardest hour of his life, and how noble of him to say while at the Cross : "*Father, forgive them, for they know not what they do.*" The Sacred Prophet had to repeat the same thing on many a time, though with slight change, as his life was full of hard trials. For full thirteen years he remains subject to a long series of persecution of variegated nature. He is tortured physically and mentally ; but he is always prayerful for the welfare of his persecutor. He once went to Taif, a place at some distance from Mecca, and preached against idolatry. The idolators drove him out of the city. The rabble and the slaves followed, hooting and pelting him with stones until the evening. Wounded and bleeding, footsore and weary, he betook himself to prayer. And the following words found utterance in a moment of deep distress :—

> "*O Lord, I make my complaint unto Thee. Out of my feebleness and the vanity of my wishes I am insignificant in the sight of men, O Thou Most Merciful! Lord of the weak, Thou art my Lord. Forsake me not. Leave me not a prey to strangers nor to mine enemies. If Thou art not offended, I am safe. I seek refuge in the light of Thy countennce by which all darkness is dispelled and peace cometh in the near and hereafter. Solve Thou my difficulties as it pleaseth Thee. There is no power, no strength, save in Thee. Guide them to right path, as they do not know what they do.*"

Noble words and worthy of the noble speaker. Conscious of the insignificance he has been reduced to, and yet such splendid reliance on God. "If You are not offended, I am safe." How hopeful,

not the slightest tinge of despondency, no complaint, no doubt as to his being forsaken by God. "Solve Thou my difficulties as it pleaseth Thee," is another beautiful expression eloquent enough to enlighten a narrow-minded Church missionary who ignorantly harps on the uniqueness of "Thy will, and not mine."

A propagandist, however, fails to see one thing. He finds similarity of expression and loses his balance of mind. He has only one silly explanation to suggest. With him it is a sort of plagiarism; and Mahomet, being after Jesus, must be condemned for his literary purloining. If this is the logic which he advances, so much the worse for him; he is the loser in the long run. The Jews have been able to trace almost all the expressions and teachings of Jesus to their own literature. Besides, many parables narrated in the New Testament existed in Bhuddist literature long before the advent of Christ. Is the whole Gospel record a theft? It is on such stupid reasoning that Sale had the audacity to call the Quran "a manifest forgery." But the explanation is not far to seek. All these prophets came from one God, they drank from one Divine fountain, and learnt one and the same lesson from one Great Teacher—the Creator of the Universe—and hence this similarity. They speak under Divine inspiration, and their words sometimes convey meanings which speak of future events in their life. To illustrate it we need only refer to the noble words spoken by Jesus, and compare them with the concluding portion of the prayer by the Prophet :—

"*Forgive them, for they know not what they do.*"—JESUS.

"*Guide them in the right path, for they know not what they do.*"—MAHOMET.

Words suiting the circumstances of the speakers respectively, and coming events proved their truth. One had no chance of gaining that power over his enemies in his lifetime, which could enable him to show his magnanimity of soul in the form of forgiveness. He therefore implores God to do so. The other had to reach that climax. He had to forgive them himself. It was so within the knowledge of God. Besides, the words inspired on the lips of the Prophet are more comprehensive. They go further and include forgiveness in them. Forgiveness is only for the things past. Guidance to righteousness is for the past as well as for the future, because no one can tread the path of righteousness with his past sins unforgiven. So the Holy Prophet not only implores for the forgiveness of past deeds, but for their future righteousness as well. The words were prophetic, and proved to be so. Mahomet came to his full power. His oppressors came to him and received such kind treatment as was unparalleled. This led to their conversion and purity of life."

As an example of the chivalrous and open-hearted conduct towards the unfortunate, or those enemies who fell into his hands, I must quote a short story which appeared in a recent number of the "Islamic Review" relative to Mahomet's treatment of a captive Christian lady who appeared, amongst other prisoners of war, before the Lord of Arabia. From this account we learn that his amazingly untiring zeal to stamp out idolatry from his country roused terrible opposition against the founder of Islam. No Arab tribe was without its idol, and to vindicate and protect the honour of their image-god every clan rose in war. This occurred when the Prophet was at Medina. In fact he had to pass here harder days than those at Mecca. Invaded on all sides by his enemies, he had every now and then to take the

field, or to send men to meet aggression. Sometimes victorious, sometimes defeated, every incident created an appropriate occasion for the noble Prophet to manifest different phases of his grand character. One has simply to digest and codify them and the world will find in them laws and rules of war more humane and appropriate than could ever be imagined by the promoters of the Hague Conference. Never a sword was drawn but as a last resort to defend human life. Islam may be slandered for the use of the sword in propagating religion, but even its most hostile critics have absolutely failed to lay their finger even on one instance where war resulted in individual or tribal conversion to Islam. These battles no doubt, in one way, proved useful in this direction. They caused the revelation of that nobility of character in Mahomet which won the hearts of his countrymen, and was more effectual in proselytization than any form of compulsion. That noble treatment which the defeated received at the hands of the Prophet worked wonders. Never a suppliant came but he got more than he deserved or desired. The following incident occurred after the defeat of the clan of Tay, which went a long way to bring the whole tribe to Islam within a short time. Among the prisoners who came before the Prophet was a band of respectable Christian women, led by the daughter of a widely-famed Christian philanthropist, whose generosity even now is proverbial in the East, and who is known as Hatim, the generous. When the Lord of the Faithful came to know of her lineage, he showed her every respect. He addressed her courteously, and informed her that the generosity of her father called for the tender treatment of his daughter. "God loves those that are kind to His creatures." Islam, said the Prophet, aims at inculcating the higher

virtues, and consequently it must recognize them wherever they exist. A world of joy and ecstasy dawned upon the lady when thus addressed courteously. She found the conqueror free from arrogance, extremely kind and affable, who immediately ordered her release. Emboldened by the saintly appearance and kind treatment of her liberator, her self-sacrificing spirit came to the rescue of her fellow-prisoners; she refused to accept the favour if the women of her community, with whom she had shared captivity, should continue to be State prisoners. The daughter was worthy her noble descent from Hatim, and her self-abnegation could not go unrewarded, especially at the hand of Mahomet, who always proved more than a match for the nobleness shown by others. She felt transported with joy, and invoked a long prayer upon the head of her noble deliverer, who, at her intercession, liberated all her companions. The whole company was given leave very soon, and they were despatched to their town under a trustworthy escort.

The lady, who went by the name of Safana, sent for her fugitive brother Uddi, and related the whole story to him and advised him to visit her benefactor, the Prophet. Uddi came to see Mahomet, and found him more than a worldly prince. He studied Islam, and found it a science of theology to all appearance. In it he found a succinct treatment of all spiritual problems which used to trouble him before. The book of Islam provided him with a host of illustrations for inductions and deductions, and furnished everything that had any bearing on the edification of the soul. He embraced Islam after some months, and with him his clan.

Many such events enrich the life of the Prophet. He never tried to exercise his power to convert his prisoners, for he followed his instructions, "Let there be no compulsion (no violence) in Religion."

Chapter VI.

FEAR.

You may run up and down the gamut of human failings and find no single attribute which is responsible for so much sorrow and disaster. It would seem that in true Religion there is absolute necessity for fearlessness. Do not fear Man, or the Devil. All you have to fear is doing what you know God does not like. It seems to me, as a plain man and careful observer, that nearly all the so-called Christian religion is built up on the foundation of a purely imaginary idea that there is a very hot place waiting for you if you don't look at things in a particular way—*i.e.*, through the spectacles of those who have from time to time, and for motives best known to themselves, laid down certain laws as to rewards and punishments. If you do so-and-so, believe in me and my interpretations of Divine wishes, you will go to heaven; but, if not, if you dare to think for yourself, you will fall into the hands of an angry God who will subject you to everlasting damnation. What a dreadful creed. God Almighty is thus credited with the failings of an insatiable monster ready to burn in hell-fire the creatures made in His image simply because they don't or cannot follow the dogmatic teachings of certain sects of the so-called Christian Church? I say "so-called" advisedly, because I do not consider that the Christianity of our dear Lord Jesus Christ is at all represented by the Church of Rome or the Protestant Church. Hundreds of years after Christ the dogmas and sacer-

dotal practices became flaringly prominent, and then the Great Prophet of Arabia was given his mission against idolatry. His mission had wonderful results, and the Mahomedan faith in its simplicity and goodness spread from Persia to the Atlantic Ocean. Then some centuries later Martin Luther appeared, and endeavoured to sweep away the idolatries—for they are nothing less—of the then so-called Christian Church. He partially succeeded in his mission, and the Reformed Church no doubt was a great advance on the Romish Church; but it did not go far enough, and to-day we find that, though the Prophet Mahomet from the South and Martin Luther from the North made such strenuous efforts to do away with Sacerdotalism, the evils remained, and they remain to this very day.

I trust I may be excused for bringing in the following lines, because they seem rather frivolous when we are on such an intensely serious subject, but perhaps they explain the situation fairly well. A certain man was walking along a street when he met a gentleman attired in black with a white clerical collar and tie. He said to the clerical one, "Oh, can you tell me something about religion?" "Oh yes, my friend, I can; verily you can only rightly believe in the truth of Hokey Pokey Whisky Bung. If you really believe this you will be saved." The inquirer after truth thanked his informant and said, "I don't feel quite sure about it; it's good of you to tell me. I will think it over." He then walked on, and further down the street met another gentleman attired in similar garments, and put the question to him, also mentioning the fact that he had heard that "Hokey Pokey Whisky Bung" was certain to lead to the better land. The cleric number two held up his hands in horror and amazement, and said, "Oh, my poor friend, you are being led

in the path which leadeth to destruction if you follow H.P.W.B.; it is altogether wrong, and probably instigated by the Evil One : there is but one really safe path which you may tread to heaven, and that is *Hikey Pikey Sikey Krikey*. In this there is certain salvation. I will tell you all about it if you will give me a good living, a comfortable income, and a bit of land on which to build a church. But, my dear Christian friend, if you don't believe in H.P.S.K., you will infallibly be burnt for ever in hell fire." The anxious one walked a little further on and met yet another man attired like the others in decent black with tie and collar, and asked him about the correct thing in beliefs; but this one gave him such a pitiful account of sitting on clouds with harps and unpleasant companions that he said, in desperation, "Well, religious experts differ so much that, as a layman, I am utterly bewildered and know not what to believe." Now, though this may seem flippant, it is not really so, for I want to show that the religion which depends upon the devices and imaginings of man is a poor thing and not worth cultivating. What is a religion based on fear of punishment worth? Absolutely nothing. What a debasing thought it is to imagine that the God of Mercy is for ever looking out for a chance of punishing us. The love of God, the recognition of His infinite goodness and the fear of ever doing anything wrong or deceitful or mean ought to be enough. What do I care about hell fire or any other fire if God is with me?

Whilst on the subject of "Fear," I must not omit to reprint a curious letter I received from a gentleman whose ideas concerning the future must keep him in a continual state of terror—it will be observed that he calls me a "guilty sinner," and the question of how a "sinner" can be anything

but "guilty," or how a guilty person can be anything but a sinner, must be left for those ingenious persons who make a study of the solution of enigmas of the obviously simple class. There is a strong comic vein in my nature, and it is so strong at times that it leads to my annoying, whilst harmlessly amusing, my friends; and, in the spirit of comedy, I cannot resist the temptation of publishing the following letter from a gentleman I do not know, but who appears to know me.

"December 6, 1913.

"To the Rt. Hon. Baron Headley.

"My Lord,—I trust your lordship will pardon my writing to you, but seeing your name in the paper as one who has become a convert to Islamism, I have prayed about it, and feel compelled to draw your attention to the main fact of religion, and it is this: You and I and everyone are sinners—God is Holy. Now, *how can you, a guilty sinner, be happy and at home with a Holy God?*

"Until this question is answered I do not see any reason or sense in entering into any other question—other questions only divert the mind from *the main issue.*

"If I can in any way help you to answer this question, so that you will know how you can be happy and at home with a Holy God, I shall only be too pleased.—With many prayers, yours very sincerely,

ARTHUR ROBERTS, M.D.

"P.S.—Kindly read through the Gospel of John *at one sitting* as you would any other book. Do this twelve times."

To this remarkable letter I sent the following reply :—

December 20, 1913.

"Dear Sir,—I have only just received your letter of the 6th inst., which was sent to the wrong address.

"With regard to 'guilty sinners,' I must ask you to speak for yourself—if you are one such unfortunate, and associate with others like yourself, pray allow me to inform you that I am *not* particularly guilty, and I don't like being with 'guilty sinners' at any time—I avoid them carefully.

"My faith in my dear and merciful Creator is so boundless that I hardly like to speak of it; but I can assure you that I never take any step or perform the smallest duty of life without looking to God for aid and guidance. God is ever with me—Allah-o-Akbar—and He knows that I try hard to do my duty to Him and to all my fellow-creatures.

"I was not 'born in sin'; I am not a 'child of wrath,' and my father and mother did no sin in bringing me into the world.

"I have often read all the Gospels, but cannot now promise—even to please you—to read the Gospel of St. John twelve times at one sitting, as I am a busy man.—Faithfully yours,

"Headley."

"To Arthur Roberts, Esq., M.D."

If Mr. Arthur Roberts only knew how happy I feel since I have shaken off even the last pretence of idolatry and superstition he would himself long to embrace Islam and understand the happiness and blessedness of being at one with God.

I trust I am not transgressing any rules of propriety in reproducing these letters, which were, I take it, never intended to be private. Two more letters passed between us, and the correspondence then ceased. It is, of course, impossible to argue with a man unless there is a distinct understanding as to the premises and, since the fundamental ideas held by the gentleman whose letter appears above are quite different to my own, nothing could come of a continuance of the discussion between us.

I believe that human beings are born sinless, but that, as time goes on, they are more or less led astray by their surroundings, and fall into all kinds of error and sin, from which nothing but the love of God can save them.

Whenever the almighty power of God and His love for mankind have been truly revealed to a man his love for doing right comes before all other desires. Such a man will not be able to at once subdue all his failings and sins, but the taste for that which is perfect will gradually awake in him a dislike of all that is wrong and contrary to God's wishes. Throughout the whole of life the battle must go on, and even when Satan seems to prevail for a short season we must not be downhearted but still look to God for assistance. As time goes on the onslaughts of the Evil One become less effective till, in the end, they will be more easily resisted, but it will not do to neglect our prayers for guidance and strength from on High.

Chapter VII.

LAW AND ORDER.

It is not so well known as it should be that the Muslim subjects of His Majesty are the most loyal supporters of the Crown and Constitution. The chief reason for this is that we are forbidden by the Koran to take part in any rebellious or seditious movements, and I think I cannot do better than quote *in extenso* a very able lecture delivered by Khwaja Kamalud Din, in Lahore, about two years ago. The Khwaja's text was :—

"MUSLIM ATTITUDE TOWARDS THE POWERS THAT BE."

Having discussed the uses of, and the principles underlying, the various Islamic institutions, the lecturer drew the attention of the audience to the Friday prayer and the sermon delivered on the occasion. He declared the Friday prayer and sermon to be so important an institution that if its significance was fully realised by a Muslim, and if the great lesson which it embodied was taken to heart by him, he would not only become a good citizen but also a most devoted subject of the government under which he was placed. The lecturer said—

Though the real significance of the Friday service is gradually being lost sight of, yet it is gratifying to note that our Maulawies have not forgotten the verse which the Holy Prophet (may peace and the blessings of God be upon him) made a point of reciting every Friday in his sermon from the pulpit and

which is consequently recited to this day. The verse runs thus—

ان الله يأمر بالعدل والاحسان

وايتائ ذى القربى وينهى عن الفحشاء

والمنكر والبغى

"Verily God enjoineth justice, the doing of good, and the giving unto kindred; and He forbiddeth immorality, wrong, and revolt." (xvi., 92.)

In this verse the believers are commanded to do three things and to abstain from three things. They are bidden, firstly, to deal by one another with justice; secondly, to show active kindness to others, and, thirdly, to love others as one loves those that are united to him by the close ties of blood. Corresponding to these three deeds of virtue, there are three acts from which he is bidden to refrain. He is to shun all obscene and immoral deeds; he is not to infringe the rights of others or wrong them in any way. As in our dealings with one another, the best act is the bestowment of gifts upon our kindred, similarly the greatest evil which upsets the whole order of society is rising against the government of the country.

My educated friends, both Muslims and non-Muslims, you must have read many books on ethics and civilization, and many learned and elaborate disquisitions on sociology. You will have also known

learned scholars discussing the ways by following which men can live in peace with one another. But I can assert with the surest certainty that you will not find any parallel to the concise and comprehensive way in which the Holy Quran has dealt with this question in a single short verse. And one cannot but admire the choice of this verse by the Holy Prophet (may peace and the blessings of God be upon him) for recital during Friday service, so that it is now held as an indispensable part of the sermon that is delivered every Friday from the pulpit. If the whole world act upon this single verse, all troubles, immoralities and crimes will at once disappear. Consult the criminal and penal code of any country and you will find that all the laws therein are classifiable under three heads. Firstly, there are the laws relating to morals that pertain to an individual personally. The object of these laws is to check individuals from committing such evil deeds as affect their own persons. Next come the laws which protect the rights of the members of a society in their relation to one another. These rights pertain to person, life and property. But these laws can never be enforced unless there are other laws to protect the rights and honour of the enforcers of those laws, *i.e.*, laws safeguarding the authority and prestige of the government of the day. You will find by reference to the second part of the above verse that it deals with the very three matters to which the aforesaid laws refer. The Holy Quran says, "He forbiddeth immorality, wrong, and revolt." The first thing forbidden is

ایتاء ذی القربی

فحشاء

which signifies such evil deeds as pertain to the personal morals of a man. The next thing forbidden is

منکر

i.e., such acts as involve a wrong to our fellow creatures. Lastly we are commanded not to resist the laws of the government which have been framed to protect the rights of the subject people. The word

بغی

is a comprehensive term which not only includes the sense of the word sedition, but also applies to all those acts which are calculated to threaten the stability of a government established by law in a country.

One of the methods followed by the Holy Quran is that, when it inculcates good deeds, it begins with lowest virtues and then it proceeds to inculcate higher and higher virtues by degrees. It follows the same course in forbidding evil deeds. It takes the lesser evils first and the greater evils afterwards. Thus an evil that is put last must be held as the greatest evil. It is this order that has been followed in the verse in question. The Holy Quran first mentions that evil the effect of which is limited to the doer himself. Then it forbids the evil which affects other individuals of a society. Lastly comes the evil which upsets the peace and order of the whole country. This is the evil of rising in revolt against the government of the country.

Such is the significance of the verse which is regarded as an indispensable part of the service held every Friday. Can you name any other book, re-

ligion or society which has established an institution that aims at enjoining upon its followers or members the necessity of not only being personally moral but also respecting the rights of others and of yielding implicit obedience to the laws of the government of the country? Such an institution is found in Islam and in no other religion or society. A community the members of which are exhorted every seventh day to abstain from disobedience to the laws of the government, and to which sedition and disobedience to the government are represented as the greatest evil, does not stand in need of any popular leader to exhort it to be loyal and obedient to its rulers and to avoid the paths of sedition and disobedience. No lectures need be delivered and no mass meetings need be held to enumerate before its members the benefits of the government. Such a community may well dispense with the services of distinguished personages to disabuse their minds of seditious ideas.

While the latter half of the said verse forbids evils which are calculated to disturb the peace of a society, the former half inculcates virtues the observance of which will make a society much better than even the ideal society depicted in More's Utopia. The Holy Quran says, "Verily God enjoineth justice, the doing of good, and the giving unto the kindred." Here we are first of all required to be at least just, *i.e.*, we must give every man at least his due and must return the kindness which others do to us. Justice requires us to faithfully repay our obligations to others. It must, however, be remembered that mere justice, which requires us to give to others just their due, cannot be classed with morals of the highest type. It, on the other hand, stands lowest in the scale of human morals. It is certainly inferior to *ihsan* or beneficence. The former requires us only

to return good for good while the latter includes all those acts of kindness which are performed gratuitously. A beneficent being does good to others not to repay any good done to him; he does so spontaneously. But though the kindness done by a benefactor is gratuitous, yet he naturally expects from the recipient of his favours at least a moral reward in the form of gratitude. He wishes the person whom he has done a good turn to feel thankful to him. He is liable to be displeased if the other party prove to be wanting in gratitude. Nay, he is even apt to remind him of his good offices. If a benefactor yields to such weakness, it does not matter much. But it is not praiseworthy, either. If in the case of justice we reciprocate the kindness of others, in the case of *Ihsan* (beneficence) also we wish for a reward though that reward be in the form of gratitude. But the Holy Quran requires us to rise above this. It wants us to banish from our minds all desire for reward or gratitude. It bids us to do good to others even if we have received no benefit from them, and even when there is no hope of our ever being benefited by them in the future. We are required to render a good turn even to one whom we know to be lacking in gratitude. We should show kindness to others for kindness's own sake without expecting any reward or gratitude. And it is not impossible to do so. Do not the parents show such kindness to children? Do not good men render truly magnanimous service to their parents and other members of their families? It is for this reason that the Holy Quran describes this highest form of kindness as "the giving unto the kindred." It bids us not only to be just and beneficent to others but also to love others as one loves one's kinsmen.

It should also be borne in mind that in the exercise of these noble virtues we are strictly prohibited

from making any distinction of creed or colour. The least of the virtues inculcated in the said verse is justice, and what God says of the lowest form of virtue is, according to the usage of the Holy Quran, more true of the higher forms. In connection with justice God says, "Let not ill-will against any people induce you to act unjustly; act justly, next will this be to the fear of God. And fear ye God; verily God is apprised of what ye do." (v. 11.) Here the Muslims are enjoined to deal justly even by those people that are inimical to them. No amount of enmity and discord is to bar us from dealing out justice to other people.

In short, the three stages of virtue described in the verse in question are not restricted by any limitations, and the Muslims are required to practise them in their dealings with all people, irrespective of caste or creed. We are called upon to follow the injunctions embodied in the verse under discussion in our dealings with every man that comes in contact with us, be he a Muslim or a non-Muslim, a subordinate or an officer, a ruler or a subject. We owe certain duties to our rulers just as they owe certain duties to us, and we are bound to observe justice in discharging our duties to them. If the rulers fulfil their duty to the subject people, justice demands that the latter also should acquit themselves of their obligations to them. We cannot individually protect our lives and property, and therefore it is necessary that there should be an organization for the accomplishment of this object. Such an organization is called government, and the duty that the government owes to us is that it should frame and enforce proper laws for the protection of our property, our lives and our honour. Our duty to the government is that we should respect the laws so framed and pay the expenses which the government has to incur in the

discharge of its duties. The money so paid is called *zakat*, *jizya*, or tax. If we respect the laws of the government and pay the legal taxes, we are not laying the government under any obligation. The government made laws for us and protected our lives, property and honour. Thus it did us a good. We return this good by respecting the laws and paying the taxes, and, in doing so, we only obey the commandment, "Verily God enjoins justice." But have we done all that we were required to do? The Holy Quran requires us not to stop here, but to do more than this. We should also practise *Ihsan* (beneficence) in our relations with the government. The mere paying of taxes or the observance of the laws is not the highest virtue. We should share the burden of our government, fly to its assistance when it is confronted by difficulties, create facilities for it, chastise its enemies, and volunteer our services when it has to undertake great expeditions. If we do this, we are practising *Ihsan* (beneficence) in relation to the government, for these are things that lie not on our heads as compulsory duties.

As for the British Government, I shall be guilty of injustice if I do not point out here that while in the case of an average government, the services of the type mentioned above are not obligatory on the subject people, the British Government can justly claim them as of right, for it is not satisfied with the bare performance of its duty to its subject races, but has laid them under a deep obligation by bestowing upon them numerous favours which they could not claim as their due. If you want to realize what the British Government has done for the people of India, just compare the condition of this country and the development of its resources under the British rule with its condition in the time of our former rulers. How its lands have been turned into fruitful fields

under the present administration. Think of the great facilities and the numerous means of comfort which the Government has provided for us. Consider education alone. How great facilities has it given the Indians to get themselves educated. The Government has been kind to us, and something must be done in return for this kindness. Our Holy Prophet (upon whom be peace and the blessings of God) said

هل جزاء الاحسان الا الاحسان

"The reward of kindness is naught but kindness."

I have already said that the requirements of justice in relation to a government are that the subject people should respect its laws and pay the legal taxes. But our beneficence in relation to a government would be to take such steps as are conducive to its stability, to assist in the realization of its aims, to help it out of difficulties, and to stand by it in times of danger. Though as far as mere justice is concerned, we are not bound to provide all that a government may need; yet in order to be *Muhsin* (beneficent) as the Holy Quran bids us to be, we must of our own accord supply all its needs. There is no denying the fact that under the present rule the Muslim community has produced men who have acted beneficently towards the British Government. But as I pointed out before, beneficence, though higher than justice, is attended with a weakness, for the man who does another person some good naturally desires for gratitude from the beneficiary. Hence it is not at all surprising, nor very objectionable, if those who render the State some service should wish for a recognition of their service by the Government. It

is but natural for them to do so. The gratitude of the Government finds its expression in various forms. Titles, honours, estates, membership of councils, etc., are the various tokens by which the Government shows its recognition of the services rendered by its loyal and devoted subjects. I do not find fault with this, for a person naturally desires that his exertions in a good cause should meet with recognition. This desire also serves as a stimulus for the performance of many a noble and worthy deed. But the Holy Quran requires us to rise higher than this. We are not only to practise *adl* (justice) and *Ihsan* (beneficence) but also *Ita-i-zil Qurba*, *i.e.*, showing that pure form of kindness which one shows to one's kinsmen. This is the highest form of good which is done without wishing for or expecting any kind of reward or recognition. When a mother, for instance, lavishes her tender care on her child, she does not do so out of any desire for reward or recognition. Hers is a natural love which flows out spontaneously. We will be practising this highest and most unselfish form of virtue in relation to the Government if we render it services even without its knowledge and without looking for any reward from it. Hence in order to be a Muslim in the truest sense of the word, we should render service to the Government even when it does not know it, and should banish from our minds all desire for requital, recognition or gratitude. Our only consideration in serving the Government should be that as God has, out of His wisdom, placed us under it, and has entrusted to its care our properties, our lives and our honour, therefore it behoves us to take such measures as conduce to its stability and welfare, without caring to let the Government know of them and without cherishing any desire for reward or recognition. This is the highest moral as far as our treatment of our fellow beings is

concerned, and it is not impossible to come up to this high ideal. If it had been impossible to practise this virtue, it would not have been enjoined in the Holy Quran, which unlike other books gives only such directions as are practicable. I know of many illustrious personages whose behaviour towards the British Government has been marked not merely by *adl* (justice) and *ihsan* (beneficence) but also by the higher moral which the Holy Quran describes as

ایتاء ذی القربیٰ

i.e., that form of kindness which one shows to one's kinsmen. The most conspicuous example among them was the late Mirza Ghulam Ahmad the Promised Messiah. He, not in the troubled days of 1907, when many were loud in their expressions of loyalty, but so far back as the year 1882, perceived through his superhuman discernment, that certain people of this country had seditious tendencies which manifested themselves in a visible form in the last few years. From that time to the last moments of his life he continued to enjoin upon his co-religionists sincere loyalty to the British Crown and to urge them to abstain from all seditious ideas and practices. He published a very large number of books and pamphlets during this period, and in most, if not all, of his writings he laid great emphasis on this point. These repeated and emphatic injunctions of his were regarded by some as mistimed vigilance, and were ascribed by others to flattery, until at last, in the year 1905, there came into existence a state of things which opened the eyes of all Muslims, and then they all did those very things which they had hitherto been holding as flat-

tery. Some of them went so far as to do even such things as are not permitted by the law of Islam. For instance, at the death of King Edward VII., it was proposed to hold the service of *Janaza*, which is allowed only for the Muslims. Whatever our sacred leader, the late Mirza Ghulam Ahmad, did in the interests of the British Government, he did not do out of any desire for reward. He asked for no titles from the Government. He sought no honour from it. He never went to any high official to make a display of the good services he was rendering to the Government, nor did he ever send any emissary to do that work for him. If he ever spoke of the service he had rendered to the Government, it was only in self-defence, *i.e.*, to refute the charges which were sometimes brought against him by his malicious opponents. He wrote some books in Arabic and Persian in which he dwelt upon the blessings of the British rule and declared Jehad against the British nation to be illegal. These books were sent by him to Egypt, Turkey, Persia, and even Afghanistan. The service which he thus rendered to the British Government was of the class designated by the Holy Quran as

ایتاء ذی القربیٰ

i.e., that kind of good which one does to one's kinsmen. This was a service which the Government never even dreamed of.

The example of the revered founder of the Ahmadiyya movement makes it abundantly clear that it is quite possible for one to practise in relation to the Government that kind of goodness which the Holy Quran styles as kindness which one shows to one's

kindred. The Holy Quran bids us to do good to others without looking for any return from the party benefited. But we have fallen so short of the high ideal set before us in the above and other verses of the Holy Quran that we are always seeking for opportunities to bring our services to the notice of the Government. However insignificant our service may be, we do not hesitate to represent it as a splendid piece of public service. We are so fond of display, that even when there is no real occasion for obliging the Government, we create fictitious ones. We have taken for granted that the Government is afraid of agitation and political unrest. Hence even if there is no real unrest or disaffection, when we bethink ourselves of laying the Government under an obligation, or have some private purpose to fulfil, all that we have to do is to go to a high official with the alarming report that a riot is about to occur in the city, or that a section of our community cherishes seditious ideas, that such and such association of ours has relations with a foreign Muslim ruler, say the Amir of Kabul, that the students of such and such college of ours advocate the policy of the Indian National Congress or that certain influential members of our community —and these are men against whom we cherish a personal grudge—are intriguing with the members of a non-Muslim community who have unfortunately come under the suspicion of the Government on account of their seditious or revolutionary tendencies. Our object in making these fictitious reports is no other than to alarm the Government, and when we find that our trick has been successful, the next thing that we have to do is to take upon ourselves the responsibility of averting the imaginary danger. A few days after we inform the Government that the mischief has been nipped in the bud and that now

our community has returned to the original state. Generally we follow this course with two objects in view. Firstly we seek the ruin of our enemy whom we falsely accuse of being hostile to the Government, and secondly we try to pave our way for greater honours by laying the Government under an obligation. By so doing we are guilty not only of deception and falsehood, but also of a much graver offence, of which we are perhaps unconscious. We play the traitor to our community. We betray an innocent and loyal community whose loyalty is not based on worldly motives, but has its fountain-head in the teachings of its sacred book and in the precepts of its Holy Prophet. We try to gain our selfish ends at the sacrifice of our community.

Friends, is it an imaginary tale that I am telling you, or is it based on facts? I wish it were all imaginary. God alone knows the secrets of the hearts, and to Him alone are known all hidden things. But if the information which I have been receiving from very reliable sources, since 1907, is correct, then it is clear that certain members of our community have often been acting the traitor.

Call to your mind the time of 1907. That year I happened to go once to the railway station at midnight. To my surprise I found the platform crowded with families of European gentlemen. They were walking up and down the platform, and it so appeared that they were waiting for some ill news and were ready to take train and go to a place of safety as soon as the news was received. You will remember the sight witnessed at Lahore on the day when Lala Lajpat Rai was deported. You remember the arrival of artillery and the parade of troops in the city, which showed that the Government feared a rising in the city or in the mofussil, and that it was taking precautionary steps to prevent it.

I often said to myself those days, that even if it were that our Hindu brethren had become disloyal to the Government, though such a supposition was not consistent with facts, seeing that those who incited the audience in the *Bharat Mata* could be counted by tens, and those who were influenced by such harangues were not more than a few hundreds, while there must have been thousands of Hindus who had no sympathy with the malcontents; but even if it were conceded that the greater portion of Hindu community had turned against the Government, there was little ground for apprehension, when there was the loyal Muslim community to stand by their rulers in the time of danger. It was then quite inexplicable to me why European head clerks and other English gentlemen working in the Government offices kept revolvers in their desks and inquired of Muslims whether they would keep aloof from the Hindus, if the latter rose against their European rulers. These are true facts. All this led one to suspect that both the Hindus and the Muslims were leagued against the Government. I thought much, but in 1907 I could not see any ground for such apprehensions. It might be because I have no great aptitude for politics. But if what I heard afterwards is correct, I hold that all these apprehensions and precautions were just and proper. I am told that certain gentlemen who have made it their business to curry favour with the Government reported to the authorities that the Muslim community also had fallen a prey to the wiles of the Hindus, and that both the communities were about to raise a standard of revolt against the Government. It was also hinted by the worthy informers that it was their prestige and influence which was holding back the Muslims from making a common cause with the Hindus, and that if their influence were withdrawn

their co-religionists would at once go over to their non-Muslim neighbours and would bring about a state of things which would endanger the very lives of the Anglo-Indians and their families. If whole familes of European gentlemen therefore hovered about the railway station at midnight to flee to a place of safety, it was a wise precaution under the circumstances, and if the threatened junction of Muslims with non-Muslims did not come to pass, this fortunate circumstance was perhaps ascribed to the influence exerted by the gentlemen who acted as informers.

Ye thousands of men that are now assembled in this meeting and that are the residents of this great city! I ask you whether any seditious spirit was to be found in you in 1907, and whether you were so disloyal and mean as to plot against the authorities? Had you forgotten the teachings of the Holy Quran with regard to obedience and loyalty? Had the verse recited to you from pulpit every Friday faded from your memory? If you were unable to practise the two higher forms of virtue in relation to the Government, *viz.*, *Ihsan* (beneficence) and *Ita-i-Zil Qurba* (showing the kindness which one does to one's kindred), could you not discharge even those duties to the Government which justice demanded? If you had become destitute of all virtue were you not at least warned against disloyalty, every Friday? You are Muslims, and no Muslim can be guilty of treachery. You are a believer, and no believer can wish his rulers ill. You are the followers of the Holy Quran, and the Holy Quran enjoins obedience to authority upon its followers. God the Omniscient knows that my heart was wrung with anguish when I heard that the Muslim community was maliciously represented to the Government as harbouring seditious ideas. I heartily wish that all that I had

heard (from trustworthy sources) should turn out to be untrue and unfounded. But if what I had heard is true, then it was certainly a very evil course which our friends adopted in order to creep into the good graces of the authorities or to bring about the ruin of their enemies. It was not betraying but killing the Muslim community. Now, if the authorities should discontinue the favours which they formerly bestowed on us on account of our being a backward community, and ask us to help ourselves as best we can, they will be quite justified in doing so, for we have been represented to them as a mean and despicable people that ill deserve any favour.

God knows better how far the report says the truth. But if alarming reports concerning the threatened alliance of the Hindus and the Muslims were really made to the high officials, and if the reporters actually volunteered to exert their influence to avert the alleged danger, and then won the favour of the Government for nipping in the bud a conspiracy that had no real existence, the facts must be well known to the authorities. Hence I deem it my bounden duty to respectfully inform them that if such reports were ever made they were false and slanderous. I believe that a person who is disobedient to the authorities is not a Muslim. Millions of Mussalmans were totally unaware of the doings of the year 1907. They never even dreamt of all that is said to have been imputed to them. It is easy to test the truth of my statement, and in this way. There is hardly any part of India which has been free from political agitation and intrigue during the past few years. Anarchism manifested itself in various forms. And all these parts had a large number of Mahomedans. East Bengal, some parts of which have been the centres of political agitation, has more Mahomedans than Hindus. The number of the Mussal-

mans living in the various parts of India is not so small as to be subject to the influence of this individual or that. They number 70 millions, of whom six millions and a half, I may say, do not know even the names of the personages who thus claim to be exerting their influence with the Muslin community. Why is it, then, that never a Muslim was involved in any of the intrigues, riots, dacoities, thefts and outrages, that have been the order of the day during the past few years in every part of India? If this was due to the influence of certain self-styled leaders, why is it that the influence of the Hindu leaders did not produce the same effect on their Hindu community? Are there no leaders among the Hindus, or have all of them become hostile to Government? There must be thousands of distinguished personages in the Hindu community that regard the doings of their misguided brethren with horror, and must be exerting their influence with members of their community. How was it, then, that the Mussalmans of India have taken no part in any of the proceedings against the British Government, and the only persons responsible for them was, unfortunately, their non-Muslim brethren? Such has, unfortunately, been the case, but in my opinion, just as most of the respectable leaders of the Hindu community cannot be blamed for the misconduct of their brethren, similarly the leaders of the Mussalman community cannot claim any credit for the non-participation of the Muslims in the political crimes and agitation. It is Islam. and its Holy Founder and, I may add, of the holy representatives of the Holy Prophet that have been appearing among the Muslims from time to time, that the credit is really due for the admirable attitude of the Muslim community to their foreign rulers, and not to these self-styled leaders.

The Muslim community has, however, proved its loyalty on many trying occasions. But it is not the political leaders to whom thanks are due for this. It is the lessons of obedience to authority given by the Holy Founder of Islam (on whom be peace and the blessings of God) that lie at the bottom of the law-abiding character of the Muslim people. He was so great an advocate of obedience to authority that he said :

اسمعوا واطيعوا وان استعمل عليكم عبد

حبشي كان رأسه زبيبة

"Listen and obey even if a negro with a head covered with abscesses is put in authority over you."

This saying of the Holy Prophet (may peace and the blessings of God be upon him) is given in the *Sahih Bukharee*, a work of undisputed authority on tradition.

Gentlemen, you are well aware that the negro has unfortunately been so long subjected to slavery that the words "negro" and "slave" have come to be regarded as practically synonymous. But the Holy Prophet (may peace and the blessings of God be upon him), addressing a jealous people like the Arabs, who were strangers to submission to foreign yoke, said that even if chance placed them under a deformed negro, they must bear to him implicit obedience. We are required to obey the authorities even in things that are disagreeable to us, though we are permitted to inform them respectfully of any errors that they may commit. Dear friends, have

you ever pondered over the almost mechanical way in which a congregation of devout Muslims follow the Imam (the man who leads the prayers) in every one of his movements and all of his postures? The congregation may include learned scholars, eminent theologians, men of wealth, and even a despotic ruler; they have no choice but to obey the *Imam* in all his acts. It is not unoften that the *Imam* errs, but we, in spite of being aware of his error, are not allowed to swerve even a hair's breadth from the course he follows. We are permitted to apprise him of his error, but that is to be done in the most admirable manner. When he is going to make a mistake, we only say *Subhan allah* (*i.e.*, God is free from all defects). But if he, in spite of this warning, follows his own course, we are required to obey him even though we know him to be in the wrong. Sometimes he does not know his mistake until he finishes the prayer, and we have to follow him in his mistaken course to the end. When he has ended his prayer, he is informed of his error, and when he has found out his mistake, he, together with the congregation, makes amends for it in the way prescribed. Herein there is an object lesson for the Muslims. Their conduct towards their *Amir* or ruler is to be modelled after their behaviour towards their *Imam*, or leader in prayers. And this practical lesson is given them not once or twice, but it is repeated five times every day. They are taught to obey their rulers in everything. If their rulers make any mistake, they may bring it to their notice in the most respectful manner, but are not allowed to disobey them even when they are in the wrong. The man who is placed in authority over us may be of mean or high extraction, he is to be obeyed under all circumstances. Islam teaches us to give the authorities good council freely when they need it, and to

respectfully point out any error which they may happen to commit.

We cannot sufficiently praise the Holy Prophet (on whom be peace and the blessings of God) who during his life-time solved all those difficulties and problems that were to confront us from time to time. This has not been done by any other book or teacher. Nay, I do not see any religion before Islam which throws any light on the relations that ought to exist between the rulers and the ruled, when they belong to different nationalities. The reason of this seems to be that at the time when most of the other religions were born, the world had not seen times in which one people were governed by another. But by the time when Islam came into the world, this state of things had come into existence. Besides, it was to be the final religion of the world. No other book was to come after it to supplement its teachings. Hence, unlike all other religions, it offers the solution of all the difficulties that were to arise in times to come.

The Prophet himself passed the early years of his ministry under a crude form of tribal rule which was a source of trouble to him in many respects, but neither he nor his followers ever infringed any of the laws or orders of that government. He and his followers bore unbearable suffering and persecution, but it cannot be proved that he ever got up a secret plot against the then order of the society. When it was rendered impossible for his companions to live peacefully at home he, instead of attempting to bring about the extirpation of the tyrants by secret conspiracies, exhorted his followers to leave for a neighbouring Christian Government and to live as the subjects of a Christian king. During his latter days he organized a republic of a very high order, the meanest pattern of which can be met with in the

democratic Government of the United States of America. In short we, Muslims, have a perfect model in the life of the Prophet (may peace and the blessings of God be upon him) for living under every form of Government. I have just said that the Prophet (may peace and the blessings of God be upon him) endured the persecution of the tribal misrule, and when he found the trouble too unendurable for his companions, he sent away Usman with seventeen men, who set such a sublime and high example of perfect obedience, true submission and noble citizenship, that being influenced thereby, in the course of time the entire dominion, including the ruler and the ruled, embraced the holy faith of Islam. This event teaches us a noble lesson of not only living in peace and order under an alien rule, but also of refraining from all secret plots and underhand conspiracies in case the tyranny of the rule exceed all bounds and become absolutely unbearable. What is allowable under such circumstances is that we should bid farewell to the Government as the Prophet (may peace and the blessings of God be upon him) enjoined his followers to do. Thus, my brethren in faith, if, God forbid, matters come to such a pass that you be unable to abide by the laws of the Government, for instance, if the Government should stand in your way of performing religious obligations, or in any way interfere with your religious freedom, or place any obstacle in the peaceful propagation of your faith, you have no right to rise, or hatch a secret plot, against it, but what is proper for you to do is to leave India for any other country. But so long as you live under a government, it is binding upon you, not as a matter of expediency or time-serving policy but as a religious duty, to abide by the government and the laws to the best of your ability and the utmost of your capacity.

Islam, your religion, has also forbidden you to have anything to do with such government or nation as may not be on good terms with your own government, no matter the government or nation be your co-religionists. For instance, if, God forbid, there break out a war between our rulers and the Amir of Afghanistan, it is entirely unlawful for a Muslim, according to the religious code of Islam, to make any overt or covert attempt to aid the Amir of Afghanistan so long as he enjoys the protection of this Government. He, the Muslim, will be in duty bound to shed his blood for his own Government. This is what the Muslims have always done. In the last Afghanistan expedition Muslim hosts were also sent, and Muslim soldiers volunteered themselves to fight against the Afridis. Should, however, a Muslim be unable to bear such a war, and cannot do something against his own Government, his action in this direction is looked upon by religion as nothng short of revolt. He should leave the country, and thus throw off the yoke of subjection. Then, and not till then, he may do what he pleases. These are the immutable teachings of Islam which have the unmistakable support of the Holy Writ and the words and deeds of the Prophet himself (may peace and the blessings of God be upon him). These noble teachings show beyond the least shadow of doubt that Islam lends no countenance to any sort of revolution or machination. You may get sick of your government. Islam does not take it ill. You may have reasonable grounds for so doing, but with all that Islam does not permit you to conspire underhandedly against your government. This is clear perfidy, however cruel the rule may be. You may openly quit the country to the knowledge of your rulers, and then do as you like.

My friends, consider and do justice in the Name of

God! A nation which has nothing in its hand but religion, a nation to whom that religion is the dearest concern, even dearer than life and honour, a nation which has clear and forcible injunctions from that very religion for the maintenance of loyalty and faithful attitude even towards a cruel ruler—can such a nation be possibly accused of disloyalty?

The German and Italian clergy are attempting wholesale destruction of Islam by spreading a supposed terror under the name of Pan-Islamism. If Pan-Islamism is understood to mean that all Muslims living in different parts of the earth under different non-Muslim governments are unanimously planning to overthrow the Christian empires, and thus to renew afresh the glory of Islam, it is a falsehood which has been made up by mischief-mongers. At least, the Muslims of India have clean hands about it. Whatever I have said, I have said on the basis of the Holy Book and the traditions. Is it not, therefore, sheer iniquity on my part to employ for the glory of Islam such means as are condemned by Islam itself? Religion is nothing but obedience to certain commandments, it is therefore obligatory on me as a follower of this religion to abide by, among other things, the order relating to unquestioning submission to the Government and real enmity with the enemies of the Government. It is an odd inconsistency that in endeavouring to live in the service of my religion, I should wantonly allow myself to go against the express commandments of it. This crooked logic cannot be conceived by a Mahomedan brain, but possibly by the ingenious brain of a German or an Italian Padri.

Consequently it must be said with all emphasis in the interests of truth that anybody who takes Pan-Islamism in the sense which some European Churchmen are giving it, is not a Muslim in the true

meaning of the term. But if Pan-Islamism means that a Muslim should wish that all the human souls living on earth may become Muslims, and accept the truth of the Arabian Prophet, then I shall be the first to be proud of my love for Pan-Islamism, and for this I am prepared to undergo all punishment, for love for Islam and dissemination of Islam has sunk into my blood. I don't wish for any Islamic government nor desire any Islamic empire. What I do long for is this, that whoever be the ruler, the whole world may turn Muslim. When my ancestors under Usman were able by dint of noble example and force of unsullied character to convert a Christian ruler to Islam, there is no reason why I should not pray to God for a high degree of piety and godliness and righteousness coupled with perfect obedience and submission to the Government, so that the force of my and my brethren's electrifying example may win over for Islam, if not His Majesty King George, any of his descendants. May God prosper King George and his mighty empire. In short the significance which the European clergy put upon the term "Pan-Islamism" is absolutely humbug for us Indians. There is no doubt that we raised a subscription for the Tripoli war and even approached the benign Government with a petition for interfering with a view to putting a stop to the war, for we Muslims felt great mental pain on account of the outrages and atrocities said to be perpetrated there by Italians. But is it, I ask, an unlawful deed? Certainly not! Even in England the brutalities of Italians were looked upon with contempt, even there the war is denounced, even there, like us, the Government was requested to interfere and put a stop to the war. If a subscription was opened for the aid of the martyrs and the wounded of the war, it was so done with the permission of His Excellency the Viceroy.

If meetings were held here to deliberate over the Persian problem, they were presided over by Lord Lamington there. I saw these events and then pondered over the international principles set forth in the works on the subject with a view to see if there was anything running counter to British neutral policy, but I could find nothing there to tamper with the British neutrality. We are perfectly aware that the policy of our Government is strictly neutral with regard to the Turko-Italian war. If we send an army from this place for the aid of either party, we will surely be breaking the neutral policy of our rulers. But whatever has been done in this respect by the Indian Muslims does in no way clash with the avowed principles of neutrality. Even if, God forbid, the Government happens to openly side with Italy and enter the lists against the Turks and Arabs, we shall first humbly beseech the Government to desist from such an intention. But if the Government be not able to hold back from its intention, it will even then be absolutely unlawful for Muslims to do against our Government even what we are now doing against Italy or Russia. It will then be our bounden duty to continue loyal to the Government or to leave its protection and the country under it. There is no doubt that wherever there lives a Muslim, he is to us our brother, and we naturally sympathise with him in his woe. It is quite natural. If we say otherwise, it will be false and against the course of nature. But natural sympathy in woe does not mean that we should stray away from the path of submission.

Chapter VIII.

THE MAKING OF CONVERTS.

"There must be no compulsion in Religion."—*Koran.*

If we compare the methods adopted by the Muslims when advancing their religious opinions, with the systems obtaining amongst certain Christian propagandists, we cannot fail to be struck by the marked difference shown—the one breathing the spirit of love and toleration, and the other savouring more of compulsion and condemnation. The instructions given in the Koran are very simple, and lay down in the plainest possible language the duty of the Prophet and his disciples when preaching Islam. They are simply commanded to deliver God's message to mankind, and no blame is to be attached to them if the message is rejected.

"The apostle has only to preach his message. And remind, O prophet, thou art only to remind, thou art not an authority over them.

"Say, O ye people, there has come to you the truth from your Lord, and he who is guided, his guidance is only for his soul; and he who errs, errs only against it, and say I am not a guardian over it. But if they turn aside, we have not sent thee to them as a guardian, thou hast only thy message to preach. But say this is the truth from your Lord, so let him who will, believe, and let him who will, disbelieve."

There is no ambiguity whatsoever in these lines from the Koran; the missionary is not asked to be a proselytizer, he has only to preach the Word of

God; if conversion is to bless his efforts it must come entirely by spontaneous judgment, and must not be attained by means of compulsion or persuasion. Christ gave much the same instructions to his disciples when he said, "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them."

We also have the following verse, still further guiding honest missionaries of every creed :—

> "Call unto the way of thy Lord with wisdom and godly warnings, and dispute with them in the kindest way."—Koran (xvi. 26).

Here we see three stages of preaching :—

(1) Invitation to the religion of God with wisdom and caution.

(2) Imparting sacred warnings.

(3) The kindly and beneficent method of conducting the arguments.

If those we are endeavouring to lead towards Islam refuse to listen, we must not get angry or be offended, but merely invoke their witness that we have conveyed to them what we believe to be God's message, and that we are resigned to His Will. All true guidance must come from God, and we have done our duty if we have faithfully preached and endeavoured to explain His messages. In the Koran the Prophet is repeatedly reminded that he is but a "warner," and that no blame will be attached to him on account of the errors or obstinacy of his hearers. "Let him who will, believe, and let him who will, disbelieve." Verses such as this are of frequent occurrence in the Koran, and they certainly show that there is no truth in the constantly repeated charge that the Koran incites its readers to

propagate Islam by oppressive or violent measures. Indeed, it forbids the Holy Prophet to carry even persuasion too far; for he is told that, if the persons preached to pay no heed to his exhortation, he should leave them alone, as it was not his duty to compel anyone to accept Islam. Conversion must come spontaneously, and true religion can only be accepted with an open heart. "Whosoever God wishes to guide, He expands his heart to Islam." Conversions of this class can surely not be the result of compulsion.

It will thus be seen that as far as proselytization goes the methods enjoined by the Koran are entirely of the peaceful and gentle order. Muslims have had, in days gone by, to protect themselves by force of arms, but they have never attempted to promulgate Islamic teachings by means of the sword—we cannot say as much for the Christians.

When we come to consider the possibilities of establishing Islam as one of the religions of the West we are confronted by a very difficult problem, *i.e.*, the harmonizing of Eastern customs which prevailed in Arabia over 1,300 years ago with modern Western usages. Concerning this, Sir Harry H. Johnston is reported to have written :—

* "If the Mahomedan Egyptians prefer to regard the Koran and the mediæval elaboration of the Koran as the last word, the dominant and ultimate authority in law, science, sanitation, morals, and social economy, so long will Mahomedan teaching institutions be utterly futile in coping with the requirements of the twentieth century, and so long will Mahomedan peoples be unfitted to govern themselves, and still less to govern more intelligent fellow-citizens of more enlightened faiths."

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* "The Comrade," Delhi, February 21, 1914.

These expressions of opinion, coming from one whose great experience in Africa and the Near East entitles him to most respectful hearing and attention, may not be lightly brushed aside. We cannot agree as to the existence of a "more enlightened faith," since it seems impossible to conceive any creed more enlightened than that which does away with all idolatrous rites, relies entirely on the help and direction of the one and only God, and which teaches our duty to our neighbour, and beneficence to *all our fellow creatures*. The difficulties which seem to exist are chiefly those due to ceremonials. The actual spirit of Islam is far above all these minor points, but it must not be forgotten that the true disciple of the Holy Prophet loves to follow—to the letter, as far as worldly circumstances will permit—all the injunctions laid down so explicitly in the Koran. Hard and fast rules under one set of conditions may be fairly easy to obey, *e.g.*, Eastern conditions many centuries ago—but they may be extremelydifficult to follow up in the West at the present day. We may appreciate the piety and zeal of the modern Muslim, but we must also consider the great hindrances there are to, say, a modern European business man, *who is entirely in accord with Islamic teaching in the spirit and truth of our grand religion*, who finds himself unable to conform rigidly to the letter of the law of Islam. This is probably what Sir Harry Johnston means when he refers to the "mediæval elaboration of the Koran." May God grant that all the obstacles may in time be removed, and that the East and West may worship in the same simplicity, and trust to the sole and supreme aid of the Great Creator and Protector of all mankind.

There are many good and sincere Mahomedans who hold that their belief in the Divine Unity of

God, and their acceptance of the messages delivered to the world by the inspired Prophet, and their obedience to the commandments from on High, are sufficient to entitle them to be enrolled in the ranks of the Faithful. Their failure to conform to what may be called the minor conventions is not sufficient to exclude them from the great Brotherhood of Islam. The Unity of God, duty to neighbours, and belief in the Angels and Prophets of God, together with an acceptance of the Koran, as revealed to the Holy Prophet Mahomet, constitute the essentials of Islam : outward forms and ceremonies cannot be held—as the Christians say their baptisms are—to be generally *necessary* to salvation. I would say that, in presenting Islam to Westerns, stress should only be laid on the vital points, and that the main injunctions of the Koran —which is, of course, the Gospel of Islam—should be adhered to. We have seen from the above that a correct representation of the inspired Book should form the chief feature of Islamic preaching, and that particular care should be taken to do nothing to irritate or offend those we wish to win over. All is to be done in the kindest manner, and without giving cause for resentment or anger.

How great is the difference between the method of propagating religion, as practised by the Muslims who follow the instructions of the Koran as above enumerated, and that aggressive and irritating system adopted by those who endeavour to dispense various brands of the Christian faith !

I can point to several cases within my own knowledge of rigid and uncompromising Protestants making house-to-house visitations to Roman Catholics in a Roman Catholic country in the hope of making "converts." These possibly well-meaning but excessively irritating people go about armed with

tracts which they press their victims to accept and read. Such visits often upset whole households, causing bickerings and disputes between the otherwise happy and contented members of families. How strangely neglectful are these mistaken proselytizers of their duty towards neighbours, and that beneficence, which should be the distinguishing mark of Christ's followers! The Roman Catholics also carry on their work of conversion, but they are far more diplomatic and clever in their methods, and probably meet with greater success.

Christians spend vast sums annually on Missions to "Jews, Turks, Infidels, and Heretics"—the three latter terms being applied to Muslims and generally to all those who do not regard the Almighty exactly from their own standpoint—and it would be instructive to ascertain how much money is annually thrown away in attempts to force or persuade men of other faiths to change their religions.

That the Medical Missions do admirable work, and that they are worthy of support, cannot for a moment be denied, and we should also respect those who endeavour to give a religion to communities of savages who know not God at all, and worship only idols, or sticks and stones. It is when we come to find offers of worldly advantages or, in plainer language, bribes being advanced in order to tempt a change of religion, that we feel impressed with the hollowness of the system of proselytizing in lands where excellent forms of worship already exist. I have been told that the accounts of the Societies for the Conversion of Jews show that the cost per Jew convert is many thousands of pounds. Surely this money might be put to better uses? With respect to Mahomedan conversions, probably the cost is still higher, as there are very few Muslims of any education at all who would change their pure and simple

faith for any other. It is only the very poorest and lowest who can be induced to change, and they only take the step in order to better their worldly position.

The missionary is paid to make converts: he is doing well in his profession if he secures many, and badly if he secures few; but he should not stoop to unworthy methods and, above all, he should never wilfully misrepresent the religion of those he is endeavouring to lead into another path.

Chapter IX.

THE MUSLIMS' LORD'S PRAYER.

At one time, before I had studied the Koran deeply, I used to wonder why the Christian Lord's Prayer did not appear in the Muslims' Sacred Book, since the beautiful prayer, Divinely inspired and given to the world by our Lord Jesus Christ, contains nothing but humble supplication to the Almighty. More mature consideration of the question pointed out the reason, and I give the following as the generally accepted form of the Muslim prayer which takes the place of the Christians' Lord's Prayer :—

> "Praise be to God, the Lord of all creatures; the Most Merciful; the King of the Day of Judgment. Thee do we worship, and of Thee do we beg assistance; direct us in the right way, in the way of those to whom Thou hast been gracious, not of those against whom Thou art incensed or of those who go astray."

For the benefit of all those who wish to understand the full beauty and comprehensive strength of this prayer, I now give in full an article written by my dear Brother in Islam, Khwaja Kamal ud Din, for he is, what I regret to say I am not, a brilliant Oriental scholar :—

THE MUSLIM LORD'S PRAYER.*

All praises are due to Allah (God), who is (Rabbul-Aàlameen) the creator and sustainer of

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* *Editorial Article*, "Islamic Review," October, 1913.

the whole universe; who (Rahman†) confers on us bounties without our deserts and supplies things indispensable, creating them even before we feel their need; who (Raheem†) rewards our actions manifold; who requites the deeds, being the Lord of the day of reckoning.

Thee, O Lord, we adore; Thee alone we worship, and from Thee alone we solicit help.

Guide us, O Lord, into the path which leads straight to Thee.

Guide us to walk in the footsteps, and tread on the path of those persons upon whom have been Thy blessings and favours.

Save us, O God, from the ways of those who slight the right path after being shown it, and incur Thy wrath.

Save us also, O Lord, from the path of those who, fallen into errors, have gone astray and not reached Thee.

Be it so, O God.

With these seven verses quoted above the Book of God opens. They are recited by Muslims several times daily in their five prayers. How ennobling and energising they are; how invigorating each word and every verse! What a splendid vista of hope is opened before our eyes; what a spirit of independence and freedom it infuses into our minds; what a boundless progress and unlimited advancement it promises; what a wise caution against anything which may incur the wrath of the Almighty, and

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† In all the English translations of the Quran the two words *Rahman* and *Raheem* have been translated "the most compassionate and merciful." It is a wrong rendering, and does not convey the real meaning.—ED.

what an effective check against what may lead one astray!

Before the advent of Islam, the notion of the Deity entertained by man was somewhat hideous. Divine wrath, when once excited, could not subside but with human or animal gore, which was shed from time to time at the sacred altars in India, Greece and Rome. The patriarchs of the house of Jacob had often to raise their arms against those who had offended the God of Israel. Villages were burned and crops destroyed; animals killed and property damaged; even children, women and men of age were not spared, and this all to appease the angered Jehovah. That special attribute of Divine mercy, which under Pauline teaching found its epiphany in the grace of the blood, could hardly, one may say, redeem and vindicate the Most High. One who condemns the whole race for the sin of one, one who cannot forgive sin without compensation, and one with whom good actions without particular faith carry no weight, is not a love-inspiring and lovable God. Such notions are not creditable to their originators, nor add a whit of glory to All-merciful God, and were never taught by Jesus Christ. They are incompatible with that boundless compassion and mercy which the Lord of the Universe showed in creating things before we came to existence, but so necessary to our existence, and hence in compensation of nothing. One who has been so merciful, and in reward of nothing, cannot His compassion in forgiving our sin be shown without atonement? Man needed a very high notion of Divine blessings and of mercy, unconditional and unmerited, which notion could actuate him to obey unreservedly his Creator and Benefactor more out of love and gratitude than out of fear and avarice; it should assure him of His

unlimited blessings, which have already been conferred, and which further await his good actions; and the opening verses of the Quran came to supply it. The first three Divine attributes given in the text quoted above open our eyes to our Creator, our Nourisher and Sustainer—the God of mercy, of love, of affection, of countless bounties, and of unlimited blessing—who creates everything for our sustenance and development without our deserts and in compensation of nothing; this is the idea which the word *Rahman* in the original conveys, and which has been wrongly translated "Most Compassionate" in all English translations of the Quran. He is *Raheem* who gives thousand and one rewards for every good action of man, leave alone that with Him actions are nothing when unattended with certain dogmatic faith. The fourth attribute in the verse under discussion is very instructive: *Malike yaumiddeen*, the Lord of the day of reckoning. He will reward every good deed, but He may or may not punish sinners. He is the Lord and not a slave, and therefore not bound under the hard and fast code of justice in forgiving sin against Him.

These four attributes given in the opening verse of the Quran are not a chance glorification, but the verse was inspired to reveal the true character of all other attributes of God, and eradicate from the human mind all wrong notions which existed before. They created erroneous beliefs and formulated false enervating dogmas. Then comes the next verse as follows:—

"THEE WE WORSHIP, O GOD, AND FROM THEE WE SOLICIT HELP."

What a spirit of independence and freedom. We must not look to any individual for help. We must not approach others for favours. We must keep up

our pertinacity of character, and should not be subservient to any man, but to our God, because all other men are our equals. We have been given an equal chance with all others. The world and the bounties of God are also open to us. If other people have become superior to us in rank and status in any respect it is not a gift, but an acquisition and development of things within our reach also. What is accessible to them has not been sealed against us.

The very idea of the unity of God which this verse inculcates leads to the idea of the equality of men. If the Quran creates such a strong belief in the unity of God and kills all polytheistic tendences in human mind, it is not because He is 'a jealous God.' Such an attribute we do not find in our sacred Book. Our God is too great for that. The idea of the unity of God serves another purpose. It creates an ennobling sense in us. It teaches that the whole universe is either equal or subservient to us. From time immemorial till now, man has adored the elements of Nature—from fetishism to man-worship. This was an impediment to his progress in natural sciences and a check to his personal advancement. He needed elevation, and the idea of the unity of God came to his help. With one stride all his other deities became either his ministers or his equals. In the first case he tries to find ways to make the elements of Nature subservient to his needs, and this is the foundation of all his scientific discoveries. In the other, he aspires to emulate his objects of worship, and becomes regenerated. Muslims lost everything when this noble idea of the equality of men became weakened in them. One who demands from man an allegiance which destroys equality wishes to become our God, and a Muslim cannot give countenance to it. This one idea, call it unity of God or the equality of man, creates all healthy

and noble ideas of democracy, socialism, and universal brotherhood. It alone can stand responsible to make our world a millennium.

The next verse is very comprehensive and energising. In it we invoke Divine guidance to learn the

Path of the Blessed.

We are longing to know the ways which may enable us to become recipients of the blessings of God. Can you imagine anything nobler and higher, anything more desirable and worthy of possession, than what the wide scope of the words "Divine blessings" does include? The verse opens to you anything and everything worth having. If we are taught by God Himself to approach Him with such a prayer, will He grudge us His favours if we tread the right path? The very fact that this prayer is a Divine revelation shows His willingness to shower upon us all that one can imagine—art, science, culture, civilisation, wealth, power, rule, piety, righteousness, and high spirituality, in short, everything enviable in the world.

Thus our Lord's Prayer suggests to us the way which leads to our regeneration, and enables us to receive the Divine blessings. It informs us of those conditions which when present are sure to invite and utilise Divine help; and the very first verse is lucid enough to enlighten us on this secret.

God has created the whole universe for the evolution of mankind. We invoke His mercy in helping us to accomplish this grand design. But we are taught to address Him as *Rahman* and *Raheem*. These attributes, as stated before, disclose two distinct kinds of mercy: One reveals itself in creating things so necessary for our life and further progress, the other comes to make our actions fruitful. The

former creates things which we cannot create ourselves, but which are indispensable for us as material to work upon; the latter crowns our exertions with ample success when the created material has been utilised. The function of the one ends where that of the other begins. They are correlative, no doubt, but the latter only follows human actions, and does not work unless man has himself worked out what he finds in the Nature created under the former kind of mercy. And does not the whole of Nature reveal these two Divine attributes so aptly put in the Muslim Lord's Prayer? The earth and everything in it, the atmosphere, the sun, the moon, the stars, and, in a word, every atom in Nature has been created by God to help us, to sustain us, and to serve us; but they do not work to our advantage unless we make the first move. Let us apply to them, and they are at our service, and our exertion, insignificant as it may be, gets an unlimited reward. Take the case of a scientist: his business is not to create things; his sole work is to combine or separate things already created. Everything existed before, but a move from him, and wonderful results are achieved; even the single grain cannot be produced without the cumulative functions of the various ingredients of Nature, but they all remain in abeyance, and no sooner does a farmer go to his field than every atom begins to perform its respective function. This great lesson is brought before our mind several times daily when we say our five prayers. We are reminded of God, Who is *Rahman* and *Raheem*. He is bountiful in creating the things so indispensable for our sustenance and progress, but His bounties are of no avail if we are inactive and do not use them. As *Rahman* He is equally merciful to all mankind, but as *Raheem* His mercies are confined to those who care to benefit

themselves by His mercies of the first kind. You wish to be the master of the world, God is ever willing to respond to your prayer : He will help you in this, your special demand ; but bring special fruits, make special efforts—first deserve and then desire is true everywhere. Ponder also over the order in which these two sentences have been put in our prayer : "Thee we worship, and from Thee we ask help." First "worship" and then "help." Help comes only to those who worship first, and remember that the word '*Ibadat*,' which in the text stands to convey the idea of worship, also means to do our best to work out all the gifts of God. One who slights His bounties and does not apply himself to them properly has, under the teachings of Islam, hardly realized the true Quranic conception of worship. To neglect things created is to insult their Creator.

Again, consider the very words "from Thee we ask help." You do not ask God to do anything for you ; you solicit His help simply. In these words of prayer you do admit that you have already begun to do your utmost ; you are doing what lies within your powers, and now you come to His door for His help. Thus

"God helps those who help themselves," is an Islamic Idea.

The next verse again confirms the same principle, and explains the nature of the help we invoke.

Guide Us into the Path of the Blessed.

We invoke Divine guidance in adopting the right and straight path. Here again we declare our willingness to tread the path. We do not ask God to do something on our behalf. We are taught to

express our willingness to traverse the course leading to Divine blessings. To reach the goal, of course, there are various ways, crooked and straight, long as well as short. We solicit God to show us the straight way, which must be short as a matter of course. One who is not willing to make the move, one who loves idleness and hates work need not approach God and knock at His door. He is marked for destruction, as the door is opened to those only who, before knocking, have shown their readiness to work and ask guidance to regulate their exertions.

* * * * * *

Here is a

GREAT MORAL LESSON FOR MUSLIMS

as well as for others, in this prayer. It is in reality the secret of success in every human endeavour. This is the way to walk humbly with God and receive His blessings. The Muslims of the early days took this Divine hint. They began to exert themselves to their utmost, and could achieve within a score of years what others could not do within centuries. They received new inspiration in every prayer. It renovated them and brought all their latent faculties into action; fresh life at every moment, and unlimited therefore was their reward. But the case with the present Muslims is quite different. Their ancestors enjoyed the blessings of God and left a splendid heritage to them. Its abundance blinded the coming progeny, who forgot to be keenly alive to the path which could bring them to those blessings. Our lip prayers invoked the path of the blessed, the path of our forefathers. the path carved by them under Divine guidance, but we neglected and slighted it. And now what is our present attitude towards prayer? One who has neglected all the

good chances opened to him, one whose every energy has been sapped through idleness, one who hates work and is in complete subjection to lassitude and inertia, and has begun to reap the fruits of his abuse of life, he at once thinks of Divine favours and hastens to say his prayers. What a mockery! What a shameless farce! We call our God "*Rah-bul-Aálameen*"—the Creator of the universe; of course, He has created everything for our benefit; we call Him "*Rahman*" decidedly He has shown special mercy in supplying us all the things necessary for our sustenance and growth, but they require handling. But how can it befit our lips to address Him with the name of Raheem, "one who has to reward our actions manifold," when we have done no action? How can we have the courage to say "Thee we worship and from Thee we ask help" when there has been no exertion on our part? Where is the work, where are the actions in which we ask His help? Why call Him to guide us into the path of the blessed, if we have no mind to tread it?

It is no prayer, it is mockery; and we should be prepared to suffer the consequences. Brother Muslims! There is no delay in making amends. What was achieved by the early Muslims can possibly be our acquisition. Knock at the door and it shall be opened. To knock is your action, and to open is the work of God; but the move should come from you. Consider the whole trend of this prayer, how ennobling, inspiring and energising! and yet a sort of blight has everywhere overtaken the race to which these electrifying words were first revealed.

Instead of firmness of resolution and purpose, instead of strength of will and character, instead of height of aspiration and ideal, everywhere lassitude, enervation and degradation. Those to whom the secret how to reach the top of the ladder of civiliza-

tion had been first revealed are going down, down to the bottom. But why, is there no remedy, no salvation, no strong embankment to face and divert this terrible inundation of inertia? Though the self-assertive policy of the nations in Europe and the inhuman, wretched philosophy of the survival of the fittest, which has incited its believers to sap all the juice of life everywhere, and to adopt various means, active or passive, to enervate others, are chiefly responsible for demoralisation in the East; yet the fault, as far as the Muslim nations are concerned, lies with themselves. They could have baffled all degenerative agencies if they had kept these Divine injunctions before their minds.

I might, for the sake of brevity, have taken excerpts from this article, but, had I done so, it would not have been possible to do justice to the article or its accomplished writer. One point, possibly of no especial moment—since the Great Prophets of Nazareth and Arabia were so at one with God, and so faithfully delivered His messages to mankind—is that the Christian Lord's Prayer asks for "daily bread," whilst the Muslim prayer merely begs for guidance in the right path. This might give rise to misconceptions. Of course, the "daily bread" refers not only to food but that spiritual sustenance which we can only obtain from God, our Comforter and Sustainer.

Chapter X.

PRAISE AND THANKSGIVING.

Praise is the very essence of prayer. The fact of praising God shows the inward appreciation of God's already vouchsafed mercies, and is a clear indication of the desire for a continuation or repetition of those mercies, and it thus becomes the most exalted form of prayer. It stipulates for nothing, mentions nothing, but leaves all to God who knows all our wants. This is the quintessence of the Muslim's faith.

"When prostrate at Thy feet I fall,
Fresh wisdom to acquire,
All Thy past favours I recall:
Nor do I now desire
To ask from Thee what Thou must know,
In Thy omniscient mind,
Is really best for us below
And infinitely kind."

There is always a touch of the sordid element in prayer when merely regarded as supplication for worldly treasure or advantage, and it has sometimes struck me that the writer of the Christian prayer in which occurs the line "Who knowest our necessities before we ask and our *ignorance* in asking," was aware of this, otherwise he could not have used a word implying want of knowledge. The inference is that those who are sensible of God's infinite power will not be so ignorant as to ask Him for what He has already arranged to give them. Gratitude for

past favours can never be regarded as selfish or sordid or mean.

Again, that "need of reminders" which is so observable in many Christian churches is altogether absent in the mosques where, save for verses from the Koran and the simple Crescent—pure and sweet emblem of the birth of Life—there is nothing to catch the eye or distract. There is no need of the praying wheel, the rosary, the music and the incense. No idols and no images. "Thou shalt worship the Lord Thy God and Him only shalt Thou serve." It is the spirit of God alone which directs, and the true Muslim sees the evidences of his Father's power and love in every blade of grass, in every breath of air, and he is as happy when saying his prayers on the desert sands or mountain top as he would be in the most beautiful building made by man's hands.

The following is the text of a prayer which I wrote for use at our services at the Lindsey Hall, and at the Mosque at Woking :—

(Especially written for all earnest followers of Islam.)

The first portion of this prayer was read at our meeting at the Lindsey Hall on December 5th; the concluding portion was offered up at the same place on December 12th. In the composition I have earnestly tried to bring out our desire for increased powers of toleration, forgiveness and endurance, and begged God's assistance in driving away all fear of consequences, because I am convinced that FEAR is at the bottom of nearly all the troubles of life.

"With joy unspeakable I feel
Thy presence ever near.
I know that when to Thee I kneel
There is no thought of fear.

"For love and fear can never dwell
Within a human breast,
Since love is strong and will expel
All fear and bring sweet rest.

"Not rest as understood down here
By human minds and laws,
But everlasting labour fair
Which struggles in Thy cause.

"Unselfish love brings glad rewards
A million times more sweet
Than any treasure earth affords,
Or human beings meet."*

There are many similar verses in the little book referred to; it was written at times of very dreadful persecution and suffering, but I am thankful to say that my confidence in God's mercy never wavered for one moment, even in the times of direst distress, and I *never felt fear on one single occasion.* This is the prayer above referred to:—

"O Almighty and Ever-present God, Thee alone do we look to. Thee alone do we adore and worship; accept our loving offerings of praise and thanksgiving, and increase our power of understanding Thy infinite wisdom, Thy infinite love and Thy infinite compassion. Thou art our Creator and Thou knowest that since we love Thee we also hate and loathe the devil and his miserable devices to take our thoughts from Thee.

"Dear Father of Heaven and God of the Universe, make us beneficent towards all those of our fellow-creatures who may not think of Thee as we ourselves do: May we show a spirit of toleration and

* "Thoughts for the Future." By "A. W." (Walter Scott Publishing Co., Felling-on-Tyne, Durham.)

may we beg of Thee to so direct the hearts of all our brethren in this world that they may appreciate our earnest desire to welcome them into that fold where the Shepherd, in Thy Almighty, Glorious, and Merciful Presence, is ever to be found.

"May we, O God our Preserver and Comforter, endeavour to follow in the footsteps of Thy Holy Prophets, Moses, Christ, and Mahomet, and, from their teachings, may we learn humility and patience. We are now entering upon a new era in which we shall have to combat the demon of Atheism, born of intolerance and superstition, and the demon of idolatry and all that tends to obscure our view of Thee, O Blessed God our Father.

"Give us courage to follow in the footsteps of Thy Prophet, the Divinely inspired Mahomet, whose memory, do Thou, O God, keep fresh and green in our hearts. May we emulate his sincerity and charity, and may we try to be like him in our desire to do justice to all mankind. May we never forget what our Lord Jesus Christ said of the Pharisees and Hypocrites, but, as Thou art All-Merciful, we implore Thee to forgive and change the hearts of those who are hostile to Islam, especially those who have wilfully misrepresented our Faith to the Western World. We pray for Thy Divine guidance to Thee alone do we look. Thou art our Leader and Guide, our Ever-present Councillor and Protector. Islam is our only watchword, and we feel safe in Thy Almighty Arms.

"Dear Father, Thou art very near—
We feel Thy presence everywhere—
In darkest night, in brightest day,
To show the path, direct the way.

"AMEN.

"*El Farooq*,
"*Friday, December* 5, 1913."

"O Almighty God, may it please Thee, in Thy infinite power and love, to remove from our hearts all those feelings of fear which may stand in the way of our obvious duty to Thee. Give us fortitude to endure without a qualm all adverse criticism, and may we ever look with leniency and toleration on those who have not yet quite understood our creed. Do Thou, Almighty and loving Protector, give courage to the waverers to openly confess the all-conquering powers of Islam, and may their increased self-respect be a portion of their reward. Praise be to Thee, O God our Protector and Comforter.

"AMEN.

"*El Farooq*,
"*Friday, December* 12, 1913."

The above appeared in the January, 1914, number of the "Islamic Review," and I also quote the following lines, which I wrote to illustrate the Brotherhood of Islam and Muslim Equality :—

Dear Father, 'twas Thy loving care
Which did into our minds instil
The love for all Thy creatures here
And made us seek to do Thy will.

When we our anthems raise to Thee,
When foes around us press us sore,
O may we seek Thy face to see,
And learn to love Thee more and more.

O Father, may we live in Thee,
Do Thou our loving hearts enshroud,
We long Thy loveliness to see,
When we have to Thy wishes bowed.

'Tis not alone in open fight
In which we prostrate fall to Thee,

But it is when we do the RIGHT—
The outcome of Thy Majesty.

At certain times we fall before
The mercy seat that Thou hast raised,
And then we do Thy Name adore
And seek to see Thee loved and praised.

The King and beggar side by side
Sing the glad song of gratitude,
For Thou dost love them both the same
And giv'st them Thy Beatitude.

With Moses, Christ and Mahomet
Who gave to us Thy message sweet,
O may our steps towards Thee be set
And long Thy loving arms to greet.

Some seven years ago, when I was in very deep sorrow and distress, I wrote the following Hymn of Praise, and that portion in inverted commas, commencing " O Blessed God . . . " came into my head very suddenly, and I at once wrote it down in pencil on a scrap of paper.

The deepest love for Thee and Thine
Refulgent in my heart will shine;
Thy slightest wish shall ever be
My care throughout Eternity.

Thou art my God, my Lord, my King;
Without Thee could not anything
I now enjoy be mine to-day,
And I should not have lived to say—

" O Blessed God, Almighty King,
Open Thy heart and let me in;
I know Thy grace, Thy power, Thy love,
Altho' Thou dwellest in Heaven above.

"Thy glorious prophets, led by love,
Directly sent from Heaven above,
Did strive to show that only one
Great God above in Heaven shone.

"With Moses, Christ, and Mahomet,*
O may our steps towards Thee be set;
Of mortal birth, they all proclaim,
Thy one eternal, glorious Name.

"And when of life is known the source,
Dark evil will have run its course;
No mysteries will then appear,
For we shall be with God most dear.

"Death then no more shall touch with fears
Our hearts, or from our eyes draw tears;
Great Allah, God our Lord and King,
Will banish every thought of sin.

"Jehovah, Father, we must now
Record the noblest human vow:
To struggle here as Michael strove
Successfully in Heaven above."

Our love for God is a thing apart, inexplicable to our finite human mind, and known only to the dear Father Who made us and gave us the power to praise Him unceasingly.

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* It is impossible to be a good Mahomedan without being a good Christian. Why are they at war?

Chapter XI.

THE CONTINUATION OF GOD'S BLESSINGS.

God saith, verily My compassion overcometh My wrath.
—*The Holy Prophet.*

Were it not for our physical sensations we should be unable to understand the meaning of pleasure or pain, and the very beauty of the word Paradise would be unintelligible to us. A spirit or soul never clothed in flesh conveys nothing whatever to our minds or hearts. All sensations of love for the wonderful beauties of Nature are connected with the life blood which unceasingly flows through our living frames. It is not possible to conceive any joys unconnected with bodily sensations. Take the case of kindly actions alone—I mean unselfish acts by which one human being is able to give great pleasure to another or help another without any prospect of worldly reward for himself—is it not a fact that every such act produces a thrill of physical joy or a light-heartedness which is beneficial to health and happiness? The question of *why* the spirits and souls should be clothed in flesh is not one for us to ask, we only know that it was God's will, and no human being can presume to inquire into such mysteries.

Heavenly blessings, and those good things which "pass man's understanding," may not be identical with those pleasures we already know something about on this earth, but it is extremely unlikely that an entirely new set of conditions will be presented

when the transition time of passing from the earthly to the heavenly state takes place. We see continuity in all creation, and is it not, therefore, *reasonable* to suppose that in the future state we may experience a further development, in intensified and glorified form, of those pleasures we already know something about? Why not? There is nothing wrong in enjoying the pleasures of life, or the Merciful and Compassionate God would not have given us senses which enable us to appreciate those pleasures. As the Holy Koran says: "Bear good tidings to those who believe and do good works that they shall inherit gardens beneath which rivers flow. So often as they are fed in that life with fruits they shall say: 'These are the fruits which were given us formerly,' because they shall find the fruits of after-life resembling the fruits which were given them here."

The fruits of Paradise may not indeed be the *same* as those we enjoy on earth, but they will be such as we can understand and appreciate in an intensified form, and this would not be the case if we had not received the previous instruction and experience. The remembrance of God and His Mercies will be an everlasting source of joy, and will enable the true believers to identify the fruits of Paradise with those of this world, and they will be able to say, "These are the fruits which were given us in the former life."

The idea of *continuity* runs through the pages of the Koran. As Mirza Ghulam Ahmad said, in his remarkable work, "The Teachings of Islam," whatever good men enjoy spiritually in this life are really blessings not of this, but of the next life, and are "granted to them as a specimen of the bliss that is in store for them in the next life in order to increase their yearning for it."

From this we may be led to infer that whether we regard the existence of mankind from the standpoint of this present world—which we know *something* about—or from the hypothetical and more extended and wonderful platform of the next world—of which at present we know so little—we cannot get away from the fact that we are *ourselves*. Each individual must have had a beginning, ordered by God Himself, and it would seem that the identity of each must be the same whatever the environment or however extended the different stages of existence.

To the entirely unimaginative and stolid individual, who regards with indifference all the pleasures of this life, there can never come any very keen desire for an increase of those pleasures—his blunted faculties will not allow him to experience delight in the beauties of Nature and wonders of the universe, so that his conception of Paradise is probably very feeble. On the other hand, the sensitive and highly appreciative nature of one who gratefully accepts the bounties and pleasures of life is probably energized and strengthened by looking forward to a Paradise where there is the enjoyment in greatly intensified form of those delights he has already experienced.

It does seem strange that the teachings of the Western Churches have exerted so much influence for so many hundreds of years, when it is considered that such a needlessly insipid and unattractive future state is set forth in the doctrines advanced, which are held to be of vital importance. As a small boy my only dread of death was connected with a fear of being compelled to sit on a cloud for ever playing a harp. Exactly how the repellant idea got into my head I do not remember, but there it was, and it induced discomfort of mind. How much more

desirable would it have been had a beautiful flower and lovely view of earth and sky and sea been shown to me with the remark: "There, my boy, you see how pretty and sweet that flower is, and how splendid that view? Well, in Heaven there are flowers a hundred times more beautiful and sweet, and views a hundred times more magnificent." This would have given me something to look forward to and desire; and even now the mere writing down of these words gives me comfort, as I feel they are so true.

Why should it be wrong for human creatures whose experience of pleasures is, so far as they know for certain, confined to this present world's lessons and attractions, to look forward to a continuation of such pleasures on a far grander scale? But here the sacerdotal element comes in and says, "No; all is vanity, the pleasures of this world are wicked, you must not enjoy them, and above all, you must not expect anything of the kind in the next world." When sacerdotalism holds the key the difficulties as regards Heaven are greatly increased. Why should not Western churches teach the rational doctrine of a continuity of those blessings which mankind already understand and believe in? Why make fresh obstacles by conjuring up complicated statements as to rewards and punishments attendant upon the belief or disbelief in certain dogmas? Why not cultivate a simple faith in God, and trust in His power to intensify all our earthly pleasures in a spiritual existence? Would such a course be in any way hostile to the teachings of our Lord Jesus Christ? I think not.

"In every blade of grass I see
Thy sacred, loving hand;
In every thought that comes to me
Behold the promised Land."

In this verse, written many years ago, I recognize the spirit of continuity—if we can see God's wonderful handiwork in this world we can surely also form some faint idea of His infinite power to magnify the favours He has already showered upon us in such lavish profusion.

Recently (May 21, 1914), "Heaven" was the subject of a sermon preached by Dean Inge in St. Paul's Cathedral. In the course of his remarks he is reported to have said that he "did not believe there was ever a time when Christians thought less about Heaven. As soon as the clergy left the subjects of this world and began to talk about eternity, men's attention obviously flagged." . . . . "Many Christians tried to make Heaven a geographical expression and to put eternity within the framework of time." The very rev. gentleman concluded his outspoken address by saying that the average man now thought for himself, and knew enough astronomy to feel the absurdity of placing Heaven either inside or outside the Solar System. Many of the clergy were themselves perplexed and said as little about Heaven as they decently could. It was better, he thought, that the clergy should admit that they "do not know," than that there should be crude symbols given to the world as literal facts.

It is not often we hear such broad-minded expressions from the clergy of the Protestant faith, and it would be interesting to know to what extent the worthy Dean's ideas are in sympathy with Islamic truths. He is evidently no supporter of the dogmatic teachings built upon the superstitions of the Dark Ages—preferring the humble spirit of agnosticism which refuses to condemn whilst it cannot

support particular lines of human thought or conduct.

But we do not find one in a hundred Churchmen who will speak thus plainly because they are afraid to deviate from the beaten track, and thus incur the disapproval of "the Church," their superiors, or their congregations. Worldly considerations come in, and the loss of a living or a curacy may be a most serious matter to many men with others depending upon them for support. Recently we have had sad examples of the attitude of certain Churchmen who have not hesitated to attack Islam and thus provoke the hostility of the peaceful and law-abiding Muslims.

Speaking at the annual meeting of the Church Missionary Society in May of this year (1914), Dr. Whitehead, Anglican Bishop of Madras, gave it as his opinion that there was a movement amongst the outcastes of India, and that Christianity should be prepared for that mighty avalanche, when "some fifty or sixty millions of people would be crowding and making their way into the Christian Church." On the same day Dr. Lefroy, Bishop of Calcutta, in the course of a very outspoken and uncompromising address, declared that the problem of Mahomedan evangelization had never received a tenth part of the attention its importance deserved, and that there could be no question of neutrality between the Cross and the Crescent, and that the fight must be fought out. "The only sound method of Christian defence against the onward march of Mahomedanism must be that of attack, the Church throwing itself heart and soul into the great cause, winning the Mahomedan world to allegiance to Christ." The Bishop thus throws down the gauntlet.

All this seems indicative of a desire to see carried into effect the wish expressed in the preface

of the late Mr. Sales' translation of the Koran, viz., that the Protestants should reap the glory of exposing as spurious the Holy Book of the Muslims, and thus upset the Mohamedan religion! Considering how many points of similarity there are between Christianity and Mahomedanism, which are really sister religions, it seems little less than criminal to endeavour to stir up strife. Mahomet and Martin Luther both fought much the same fight, though at very different periods of the world's history, and they both fought against common enemies—Idolatry, Dogma, and Sacerdotalism.

Let us hope that wiser counsels may now prevail, and that every person in the British Empire will at least take the trouble to learn something about the Muslim creed, for this would certainly bring about a better feeling, and we shall no longer be classed with "infidels and heretics"—as the Protestant Prayer Book has it. It is humiliating to have to admit that there is such a display of uncalled for hostility on the part of the so-called Christians necessitating so much forbearance and forgiveness on the part of the Muslims. In these days of doubt and uncertainty, the Empire should encourage all its loyal subjects and discountenance any unfair attacks on Muslim subjects who are known to be well disposed and obedient to the laws of the land.

THE END.

LONDON: J. S. PHILLIPS, 99 SHOE LANE, E.C.

Lord Headley's account of his pilgrimage to Mecca, Journal of The Central Asian Society. Vol. XI. Part. I. 1924.

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The festival of Eid ul Azha was celebrated at Woking Mosque last week. Ministers of the Afghan, Persian, Arab, and Egyptian Legations attended with Lord Headley, president of the British Muslim Society.

The Times Weekly Edition May 7, 1931

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